Baptist Leader

OCTOBER

"COME OVER AND HELP US"

•

HOME AND CHURCH WORKING TOGETHER

•

THE WEEKDAY CHURCH SCHOOL

•

THEY COME BECAUSE THEY LIKE TO

•

SUNDAY SCHOOL AS USUAL

1943

American Museum of Photography

MOSES BRINGS WATER OUT OF THE ROCK

PAINTED BY BARTOLOME ESTEBAN MURILLO (1617-1682)

WHATEVER the paintings of Murillo may have lacked in technical excellence when compared with the works of his great contemporaries, Velasquez and Ribera, they were received with enthusiasm—and for two reasons: first, Murillo painted the peasants of Spain, genre types which the common people knew and found entertaining; second, Murillo produced a great many religious paintings, and these presented the most popular subjects—Annunciations, Madonnas, and familiar Bible scenes.

Much of Murillo's success with religious subjects may be attributed to the fact that he was a deeply religious man. In the year 1665 he became a member of the *Hermandad de la Caridad*, a religious fraternity devoted to works of charity. The hospital maintained by that order was being restored, and when in 1671 Murillo was commissioned to produce eleven large paintings for its chapel, he had a task much to his liking. Of the eleven paintings produced during the next three years, eight are considered to be among his noblest works.

All eleven of these paintings set forth scenes of charity and beneficence. Only the central and right-hand portion of the famous *Moses Brings Water Out of the Rock* is shown above. This painting, with its hundreds of carefully wrought figures, is nearly eighteen feet wide; and—it is interesting to note—it is one of the few paintings by Murillo still in its original location. It still adorns the Caridad chapel in Seville.

Do you notice how the light behind Moses' head rises in two horn-shaped points? Why the horns? Because Jerome had mistranslated the Hebrew scriptures and had made the Latin Vulgate say that horns projected from Moses' head!

The story which Murillo has illustrated is known to all. When, during their wilderness wanderings, the Israelites were in distress for want of water, Moses took his problem to the Lord, and the Lord gave him power to bring forth water from the rock. Moses is not holding his rod, but clasps his hands in a prayer of thanksgiving. Behind him stands his brother Aaron, now the Israelites' high priest. The thirsty people eagerly drink the fresh water and fill their vessels.

Surely the meaning of this scene is as clear as the miraculously produced stream itself. God can bring forth blessing out of the most unpromising rocks. He can supply the needs of all who trust him. And if we would inquire more deeply concerning that smitten rock and the life-giving stream that poured from it, there is for our guidance that mystical word of the apostle Paul: "They drank of that spiritual Rock that followed them: and that Rock was Christ."

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Baptist Leader

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BERKELEY BAPTIST DIVINITY SCHOOL LIBRARY

This Month

■ To the plea, "Come Over and Help Us," United Baptist Fellowship will provide the best reply. **Dr. J. H. Rushbrooke,** president of the Baptist World Alliance, knows how Baptists helped in the other war. He has met Baptists from all over the world. He presents the facts as they are today in this article.

■ **Mary Alice Jones,** director of Children's Work and Lesson Studies for the International Council of Religious Education, suggests that **Sunday School as Usual** may be out of step with the times. Therefore, she gives details on how to adapt your church school to present-day changes.

■ **Judge E. J. Millington,** former president of the Northern Baptist Convention, asks, **If the Churches Neglect Christian Education—What?** He answers his own question with a number of figures and statements that will provide plenty of food for thought.

■ Out of her experiences as a teacher in the weekday school at Dayton, Ohio, **Olaf Hanson** writes understandingly of **The Weekday Church School** and its value for the children of your community. She not only lists the benefits, but lets you see for yourself by a glance at a class in session.

■ The young people of the First Baptist Church of Granville, Ohio, held four successive Sunday evening meetings in the form of court trials to decide whether or not the home, the community, the school and the church in America are **Guilty or Not Guilty** of charges made against them in respect to their responsibilities toward youth. **Kenneth Maxwell,** pastor of the church, describes the trials and their interesting results.

■ Young adults, especially, face upheaval in wartime. Their world becomes unbalanced; new problems arise. Can the church help? "Yes," says **Roy Dickerson,** and he outlines the plans in **The Church's Program for Young Adults in Wartime.**

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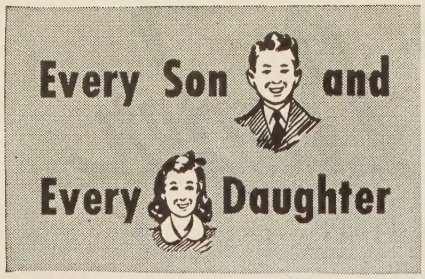

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OF INTEREST TO BAPTISTS

■ We as a Northern Baptist Convention are one family. We do our work through seven national agencies. Foreign missions is of deep concern and an indispensable part of our Kingdom mission. We present the following communication from our American Baptist Foreign Mission Society.

In the June 3 issue of the *Watchman-Examiner,* a statement appeared over the signature of Dr. Earle V. Pierce announcing the intention of a group of Baptists to form a new foreign mission society. The principal reason assigned is the desire to have an organization more acceptable to conservative Baptists than is the present society. It is proposed that "missionary gifts, of churches and individuals not willing to give directly to the American Baptist Foreign Mission Society but wishing to remain within the Northern Baptist Convention, may be collected and disbursed on behalf of approved missionaries and missions."

The Board's Evangelical Policy

In view of these statements and proposals, the Board of the American Baptist Foreign Mission Society wishes to state emphatically that, in the discharge of the responsibilities committed to it as the representative of the denomination, it has consistently followed democratic procedures in line with Baptist tradition. It has also adhered to what has come to be known as the "evangelical policy" in the election of its secretaries, in the appointment of its missionaries and in all other matters.

This evangelical policy of the Society was enunciated at Milwaukee in 1924 and was reaffirmed in 1933. It has not been changed. The significant paragraph in this policy is as follows:

"Guided by the facts that Baptists have always been known as evangelicals, and that the gospel is the most important message of the Scriptures, we have demanded that all our officers and missionaries be loyal to the gospel. We will appoint only suitable evangelical men and women; we will appoint evangelicals, and we will not appoint non-evangelicals. And by the gospel we mean the good news of the free forgiveness of sin and eternal life (beginning now and going on forever) through a vital union with the crucified and risen Christ, which brings men into union and fellowship with God. This salvation is graciously offered on the sole condition of repentance and faith in Christ and has in it the divine power of regeneration and sanctification through the Spirit. The only reason we have for accepting this gospel is our belief in the deity of Christ in whom we see the Father, a faith founded on the trustworthiness of the Scriptures, and the fact that we have experienced this salvation in our own hearts."

The Board Membership

The Board continues to be representative of its constituency as its present make-up indicates. Its members now are:

Chairman, Alton L. Miller, Ph.D., Boston, Mass.
Vice-chairman, Charles S. Aldrich, LL.D., Troy, N. Y.
President, G. Arvid Hagstrom, D.D., St. Paul, Minn.
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T. T. Wylie, D.D., Kalamazoo, Mich.

These members are elected by the democratic process as provided for by the constitution of the Northern Baptist Convention. The Board, therefore, is not a self-perpetuating body. Moreover, men identified with the various major groups in the denomination have served as chairmen of important Board committees, but the Board never has been controlled by any one group. Conservatives and fundamentalists along with others have made their contributions to the conduct of its work. A high degree of unanimity in action has been achieved.

The formation of a new foreign mission organization to operate within the churches of the Northern Baptist Convention would inevitably lead to confusion and misunderstanding. Such divisions in a great religious denomination are especially to be avoided at a time when men of Christian purpose are seeking wider co-operation in the fulfillment of the Great Commission.

Gifts According to Conviction

Present administrative practices of the Board afford large freedom of choice and action to contributors, whether individuals, churches, or groups. The designation plan makes possible the support of individual missionaries and missionary projects in accordance with the preferences or convictions of donors. The way is open to any group of Baptists for a still larger use of this plan. Designated gifts are credited as applying to the unified budget of the denomination.

The Board's objective continues to be to lead men everywhere to accept Jesus Christ as Lord and Saviour. The great missionary enterprise calls as never before for united effort. Baptists are challenged today to put their best thinking, their maximum giving and their most consecrated personnel into this enterprise. The Board is making plans for meeting greatly enlarged postwar opportunities, and it suggests to the churches that the word for this hour is *"Forward, and Forward Together!"*

Adopted June 22, 1943

■ St. Louis churches will be represented on a citizens' committee to "promote interracial understanding and unity," Mayor William Dee Becker has announced. The committee will conduct an educational campaign among whites and Negroes. Also to be represented will be white and Negro citizens' organizations, welfare groups, labor and industry.

Announcement of the committee was made after the executive board of the St. Louis CIO Industrial Union Council submitted to city officials a program for betterment of interracial relations in this area. The program provides that, through the committee, a "broad representative conference of civic leaders, the clergy, labor and industry" would be called to promote "interracial unity for victory in the war."

The committee would be authorized to investigate and make recommendations on employment conditions, housing, transportation, health, schooling and recreational facilities.

■ An end to the system of Indian wardship by which 340,000 American Indians are made mendicants of the national government was urged by Dr. Mark A. Dawber, executive secretary of the Home Missions Council, in an interview.

The time has come, Dr. Dawber declared, when the Indian should have equal rights with other citizens before the law, and along with other American citizens an equal right to decide those rights. Suffrage, he added, is at present limited to approximately twenty per cent of the Indian population.

Dr. Dawber made the following recommendations:

1. Indians should cease to be federal charges. Along with other citizens they should be held amenable to the states in which they live. Segregation of Indians in Indian schools should cease where public schools are available.

2. Special federal privileges accorded the Indian and his exclusion from normal social services available to other citizens should be abolished as practices fostering the Indian's needless segregation from society.

■ The Board of American Missions of the United Lutheran Church, meeting in New York in quarterly session, voted to co-operate with the Federal Council of Churches and the Committee on Resettlement of Japanese-Americans in underwriting to the extent of $2,000 the establishment of a hostel in the Northwest for housing Japanese-Americans released from resettlement camps.

■ Midwesterners welcome Japanese-Americans as permanent citizens of their communities, not merely as temporary visitors, according to George E. Rundquist, executive secretary of the Committee for the Resettlement of Japanese-Americans of the Federal Council of Churches. Mr. Rundquist returned recently from a tour of Japanese resettlement committees in Midwestern cities. He reported, however, that Japanese-Americans, out of a fear of being rebuffed, frequently do not respond to the friendly welcome people are ready to give them.

The evacuation of Japanese-Americans from relocation camps, Mr. Rundquist warned, is rapidly becoming a psychological problem, requiring individual social case work. The longer evacuees remain in relocation centers, he added, the more difficult will be the problem of helping them make satisfactory social adjustments on the outside.

■ The Christian Church must assume leadership in "repairing damage to the faith, hope and courage" of the 106,000 Japanese-Americans uprooted from their homes by the relocation program, according to a pamphlet prepared in New York by the Committee on Resettlement of Japanese-Americans. Entitled *Planning Resettlement of Japanese-Americans*, the pamphlet will be issued shortly by the Federal Council of Churches and the Home Missions Council in co-operation with the Foreign Missions Conference of North America.

The return of Japanese-Americans now behind barbed wire to normal society is essential to a "fair, free America" and the ideals of justice and liberty for which our nation is fighting, states the pamphlet. It assigns to churches the task of providing permanent housing for evacuees, assisting their assimilation into the community by offering them opportunities for social and religious fellowship. It urges, likewise, that church activities be employed by local churchmen to improve community attitudes toward the evacuees.

■ The British Council of Churches has sent a message to the National Christian Council of India deploring the political deadlock between the peoples of Britain and India. The British Council's message said in part, "The will of God is for reconciliation and you and we are charged with this ministry. We shall ourselves do all we can to increase understanding in Great Britain of Indian needs and aspirations. We beg that you in India will try, as we shall, to overcome the mistrust that separates our peoples."

■ The Interdenominational Ministerial Alliance of Hartford, Conn., has requested that a city interracial committee be formed "to serve as a clearinghouse for various racial grievances" and to recommend solutions to racial problems. The request, which has been presented to the mayor, states that "the housing and various other unfair conditions under which the Negro is forced to live, together with the segregated treatment which the Negro soldier and sailor must endure in the defense of his country, have produced a general but definite resentment."

These Things Will LAST

By **STACY R. WARBURTON**

☆

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OF INTEREST TO BAPTISTS

■ A united, county-wide, block-by-block visitation campaign to reach more than 29,000 new residents will be launched in October by all Protestant churches in the Indianapolis area.

The county has been divided into 16 districts and from each of these districts three representatives—a minister, a layman and a laywoman—will be appointed to form a general committee to work in the actual visitation. Each block will have two "visitors," preferably members of different churches. These visitors will be trained in a special school before the campaign starts. The campaign is designed to "enlist newcomers into the churches and church schools, to renew the religious life of those already members and to prepare the way for continuous evangelistic and spiritual culture effort through the year ahead."

■ A proposal that churches inaugurate a Children's Day, devoted to stressing citizenship responsibilities in the minds of juveniles and greater care and interest in the activities of children by their parents, has been advanced in Kansas City, Mo., by Juvenile Court Judge Ray G. Cowan, who asserted that the churches, through close contact with children and direct approach to home and parents, hold the greatest possibility of a solution to the rapidly growing problems of juvenile delinquency.

"We have a Father's Day and a Mother's Day," Judge Cowan pointed out. "Now is the time for a Children's Day in all the churches to carry the important message to the people of the great need in these wartimes of the proper care of their children. I have had many cases where both parents loved their children, but got busy in war work, enthusiastic over high wages and better times and left the children to run for themselves. Parents such as these must be impressed with the importance of parental guidance and love and affection for their children."

■ American military successes in far-flung theaters of war are bringing a new duty to Army chaplains—that of tending to the spiritual needs of prisoners of war. The new assignment for chaplains has developed as a result primarily of the large number of prisoners taken in the North African campaign. It is anticipated further, that the problem of providing for the religious welfare of prisoners of war will be highlighted at the conclusion of the campaign in Sicily. As yet, little information is available as to the number of chaplains already assigned to "P W" camps, nor has policy yet been determined as to the number of men to be given into the charge of each chaplain.

■ Active persecution of Baptists and Adventists is reported from Rumania, following recent government decrees outlawing all "irregular" religious sects in the country. Large numbers of Baptist and Adventist worshipers are said to have been arrested and condemned to long prison terms. Current measures against the sects are believed to spring from charges that their followers have actively opposed Rumanian participation in the war and have received aid from the British and the American governments. Persecution of Rumanian Baptists and Adventists on political grounds has been frequent in the past twenty-five years. They have been opposed by the Rumanian Orthodox Church.

■ Dr. Frank C. Laubach, famed "Apostle to the Illiterates," is scheduled to visit Latin-American countries a second time beginning this fall, it was revealed in New York by the Committee on World Literacy and Christian Literature.

Accompanied by missionaries and prospective missionaries who will assist him, Dr. Laubach expects to continue preparation of literacy charts and elementary reading lessons for beginning-to-read adults. Nine South American countries, according to the Literacy Committee, have adopted for use Dr. Laubach's teaching method for adult illiterates—a simple system of individual instruction from phonetic charts. Although Dr. Laubach's itinerary has not been set, he expects, besides revisiting several of the countries he toured on his recent trip, to visit a number of countries not previously visited.

■ Religious broadcasts in several countries in Europe have increased in recent years, according to Dr. Max Jordan, Director of Religious Broadcasts for the National Broadcasting Company. In the Third Reich in 1938 only three-tenths of one per cent of total program time was devoted to religious matter, while today no religious broadcasts of any kind are provided. But "such countries as Bulgaria, Denmark, Hungary, Sweden and Switzerland have all shown marked increases."

■ The National Episcopal Conference on Rural Church Work has issued recommendations in Madison, Wis., urging a longer tenure for pastors in rural parishes and the establishment of a training center to give theological students clinical experience in rural pastoral work. The conference also called attention to a need for alertness on the part of rural clergy and laymen to aid the relocation of Japanese evacuees in rural areas.

OF INTEREST TO BAPTISTS

■ A nation-wide poll on the peace sentiments of 4,000,000 Protestant women will be conducted on World Community Day, November 11, according to Mrs. Ruth M. Worrell, executive secretary of the United Council of Church Women. World Community Day, Mrs. Worrell points out, is destined to be the "greatest event in the ecumenical movement among church women in recent years."

The poll will climax a day of study on the "Price of an Enduring Peace," sponsored nationally by twenty-two denominational women's organizations and the United Council of Church Women. It is anticipated that nearly 70,000 churches will participate in local interdenominational clinics at the call of the twenty-two denominational women's groups.

The poll will be taken by secret ballot in each community at the close of the day-long study and discussion program and will consist of two queries addressed to church women. The first, expected to "lift the church out of isolationism," will ask the church woman whether or not she favors the cooperation of the United States with other nations in establishing a new world order. The second question asks whether or not she is willing to pay the price of peace as she is now willing to pay the price of war.

■ In 1936, the U. S. Department of Commerce made a census of religious bodies. An exhaustive study of twenty-one Baptist bodies, including the Northern Baptist Convention—statistics, denominational history, doctrine, and organization—has been printed. This 183-page document may be secured by sending twenty cents to the Superintendent of Documents, Washington, D. C. Ask for Bulletin No. 28.

■ Demand for Bibles and Testaments in the Army and the Navy and in occupied territories of Europe and Asia has caused the American Bible Society to order 1,800,000 additional copies for distribution this year, according to Dr. Rome A. Betts, general secretary of the society.

Dr. Betts said, "A total of 490,000 has been sent to and received by prisoners of war and refugees in Europe. In addition, 42,500 have been sent to distressed churches in France and Belgium, and we have contributed nearly $20,000 to printing of Bibles in the East Indies."

Civilian reading of the Bible has also reached a new peak, according to Dr. Betts.

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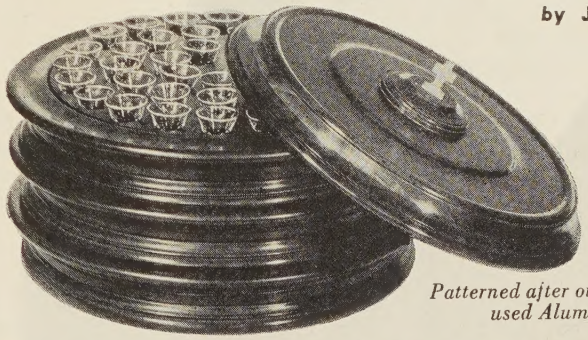

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Dr. J. H. RUSHBROOKE

—President, Baptist World Alliance—

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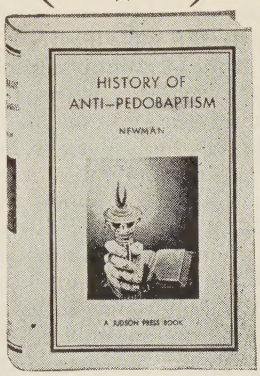
In a recent discussion with a group of Baptist leaders, Dr. Rushbrooke called attention to the valuable contribution made by Dr. Newman, especially in this volume.

★



BEGINNING with the early perversions of doctrine and practice in relation to Baptism and to ancient sects in their relation to Baptist principle, this history traces many movements through various countries and individuals from the twelfth century up to 1609. Emphasis on "believers' baptism" is not the least of the contributions to religious thought made by the Baptists. Preachers and laymen alike will find the book not only informative and interesting, but essential to a clear understanding of our Baptist viewpoint. Derived from original sources, it is a thorough and scholarly work.

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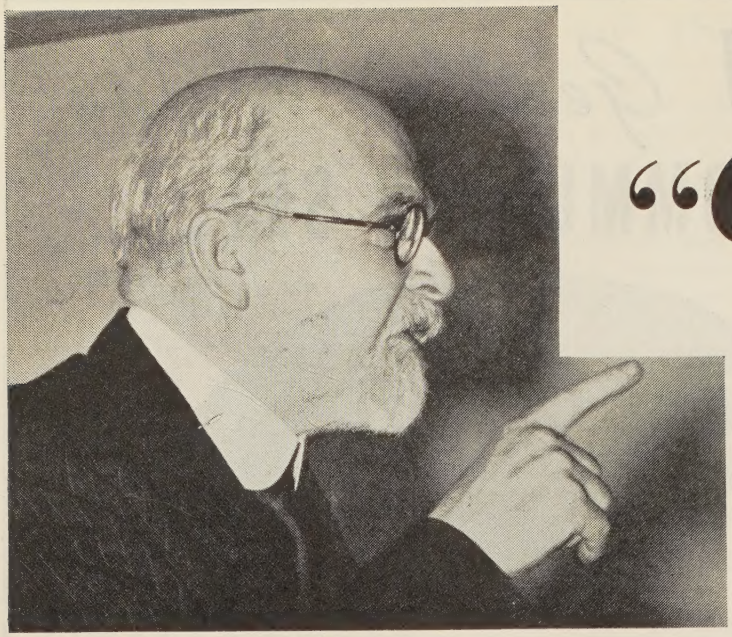


"Come Over

DR. J. H. RUSHBROOKE THE PRESIDENT OF THE BAPTIST WORLD ALLIANCE BRINGS A PLEA FOR AID

THE CONVOY assembled at its secret rendezvous point off the British Isles and then, marshaled by swift destroyers, sprinted into the setting sun. It was May of 1943, and although the sea lanes were far safer than a month or two earlier, U-boats were still seeking out and sinking unwary or unarmed vessels.

It was night, a day or two out from England. Lookouts were peering through binoculars at the hostile darkened sea from dozens of vantage points. It was a never-ending job. Watchfulness had been drilled into every man; watchfulness was the price of existence. Then one of them saw it—a narrow white belt of foam slicing through the black water! The torpedo was sighted too late. A blinding flash marked a hit on one of the ships in the convoy and, minutes later, the vessel slipped wearily beneath the surface.

The next morning when the few civilian passengers in the convoy counted the ships, one ship was missing. Dr. J. H. Rushbrooke, one of the passengers, looking out over the wake-lined sea, noting the gap in the convoy, understood perhaps better than the others that war meant more than the sinking of one ship. War was the sinking of hundreds of ships. More than ships, it was the bombing of scores of cities, the total destruction of countless villages and towns, the impoverishing of nation after nation. It was sorrow multiplied upon sorrow. It meant vital, elemental problems: food, shelter, clothing, God.

Dr. Rushbrooke, president of the Baptist World Alliance, was coming to visit with leaders of the Northern Convention, the Southern Convention, the National Convention and Canadian Baptists. He was coming to share with them his world vision, hoping to make them see that being Baptists meant more than being Northerners or Southerners, white or black, American or Canadian. He was bringing a call to world citizenship, a plea for our concern in the life, the freedom and the faith of other Baptists the earth over.

On his ship, Dr. Rushbrooke was a very modest-appearing individual. Probably few of the officers and the crew realized the importance of this man with the white beard and the sparkling, friendly eyes. Yet, here was the leader of the largest Protestant Free Church fellowship on this globe. Here was a man of whom many Englishmen have said, "If he had entered politics instead of religion he might have been one of England's cabinet ministers—perhaps Prime Minister." Here was one of the few churchmen of England invited to Westminster Abbey for the coronation of King George—where he was the special representative of the Baptists of the British Commonwealth of Nations.

His first platform appearance in connection with the Baptist World Alliance had been at the Second World Congress held in Grace Baptist Temple, Philadelphia, thirty-two years ago. From 1920 he had given full-time service to the Alliance as European Commissioner, Eastern Secretary, and as its first General Secretary. From 1939 he has been its president.

The torpedoing of a convoy ship only emphasized to Dr. Rushbrooke the work that would need to be done at the close of this global war. He had had a great part in reconstruction after the first World War, but this conflict was infinitely worse. This time the rebuilding task would be infinitely harder; yes, and far more necessary. The task of rebuilding nations and buildings would occupy many postwar years. The rebuilding of men, women and children would require perhaps even a longer span; it is no small enterprise to remove fear, to restore trust.

Dr. Rushbrooke knew something about rebuilding. Under his leadership Baptists of the North and the South, British Baptists, Canadian, Australian, Swedish and other Baptists, indeed, our fellow Baptists from scores of countries, poured out gifts and love to aid the starving, stricken peoples of Europe following World War I. Together we sought out the leaders of Baptist life in every suffering European nation and put into their hands the help that was needed by Baptists, though we set no rigid denominational bounds to our Christian beneficence.

Dr. Rushbrooke, safely arrived in our country, emphasized in his conference with the editors of the Publication Society how necessary such help was, particularly for Baptists. The funds provided by general agencies were distributed through the only organizations readily available at that time that had resources and personnel to make the distribution, and in several European countries this meant the clergy of some established State Church. Baptists were few; they were despised; and there was a tendency to discriminate against them as "dissenters."

"Before the first World War we had talked a good deal about Baptist fellowship," said Dr. Rushbrooke, "but many of our European Baptist brethren, isolated during the war and not understanding the difficulties of reaching them during the chaotic months that followed, were beginning to feel that such talk meant little. One can never forget how their hearts were touched and stirred to grateful appreciation of their fellow Baptists in every land, and especially in America, when they discovered after the first World War that they had not been forgotten. 'This really does mean that as Baptists we belong to a true family,' they said."

Dr. Rushbrooke points out that there

and Help Us!"

will be greater need for specific help to our Baptist brethren following this war than after the preceding one. Then, he reminds us, Baptists shaped a program of help: first, to meet physical need, for which the Northern and the Southern Conventions provided $1,000,000 during the earlier years after the war; second, to restore the churches to normal functioning; third, to develop seminaries and training schools for the development of leadership among the nationals of Europe. The largest portion of physical relief was required through the first three years. Help to restore the spiritual activities of the churches often took the form of diminishing grants through a period of three to five years.

"Most of all," states Dr. Rushbrooke, "the need of Baptists following World War II will be for another tangible expression of world Baptist fellowship. Our missionary enterprise in Europe expanded marvelously during the twenty years from 1920 to 1940. In some countries Baptists have borne the brunt of an evangelizing program and consequent persecution. In Rumania, Poland, Finland, Czechoslovakia, the Balkan states, or Russia, the need of restoring personal religious contact and fellowship with those who are our brethren in Christ and members of our own faith and order will be urgently felt. If we appeared less concerned for them than in past years, they would be puzzled and shocked by our attitude."

How can you, then, as a Baptist, give a testimony that will be felt and honored in our modern postwar world? By joining hands, hearts, money, prayers, love, sympathy with millions of other Baptists. Those combined affections, that united offering, will have a tremendous impact upon the countries of Europe—witnessing as nothing else could to the mighty power of the religion of action founded by Christ, practiced by Baptists.

Questions and Answers

If you had the opportunity to sit down with Dr. Rushbrooke—who probably knows more about Baptists around the world than any other man—what are some of the questions you would ask him? The editors of BAPTIST LEADER had such an opportunity. Several laymen and ministers of Philadelphia joined them in an evening of conversation with this Baptist world leader. Some of these questions came during that evening of conversation. Some grew out of other hours that Dr. Rushbrooke spent in fellowship with the people of Grace Baptist Temple, and with other Baptists who were privileged to talk with him.

QUESTION: *Dr. Rushbrooke, what is the correct figure for the number of Baptists in the world?*

ANSWER: No one can give a full answer to that question, largely because we do not have any dependable figure for Russia. Estimates of the number of Baptists in Russia run all the way from one to six millions. Four million may not be too large a number. My estimate is that there are perhaps two million—that is, of church members. Apart from Russia, we have about thirteen million church members in the world; whatever the number in Russia may prove to be must be added to the thirteen million definitely certified and reported from other lands.

QUESTION: *We have been told that there is no religious persecution in Russia now. Are Baptists free to worship? Or is the provision guaranteeing religious liberty in the constitution a matter of words to deceive the world?*

ANSWER: One must remember that the Soviet constitution does not as a matter of fact guarantee religious liberty in the sense that you and I think of it. Literally translated, as understood by the Russians, the constitution guarantees only "freedom to perform religious rites." There is the right then for a formal service of worship. And that is the only freedom the government intended to give—"freedom of worship" in this limited sense.

But our Baptist brethren may not hold a prayer meeting. They may not conduct a Sunday school. They may not meet for group discussion or Bible study. They may not teach religion except as individuals within their own families. They may not have social gatherings. In other words, they may not do any of the things which we feel give reality and warmth to our church life. While the people are not free to propagate religion, anyone is free to propagandize against religion. Moreover, Bibles cannot be printed in the U. S. S. R. To us, that is not religious liberty.

QUESTION: *What is the record of church attendance in England, generally and also specifically among our Baptist churches?*

ANSWER: Attendance at our church services is, I should judge, down about 40 per cent on the average. This seems like a serious matter when stated in this fashion. But one must remember that among our Baptist churches we have almost everywhere our largest congregations in the evening. Often they have been twice as large as our morning services. (I know that the opposite is true in America.) Now you can understand that in a country where every town and village is blacked out every night, it is a serious matter to carry on religious services after sunset. There are also the innumerable duties that the populace have in connection with the Home Guard and fire protection. Our Baptist people of course furnish their share of leaders for these services for a common good.

But I am happy to say that despite the decrease in attendance we need not

(Please turn to page 14)

A GROUP HOLDS "CONVERSATION" WITH DR. RUSHBROOKE

SUNDAY SCHOOL *AS USUAL?*

By MARY ALICE JONES

"BUSINESS as usual," once a popular slogan, has come to be thoroughly discredited as a slogan for *any* business during wartime.

What about Sunday schools? Shall we assume that, because the church is a unique institution among men, it is not to be involved in the general adjustment to new conditions, that its program should go forward without change?

Some church workers have proceeded on this assumption, only to be brought up sharply against facts that they could not evade. Because no preparation had been made to meet the changed conditions, some Sunday schools have found their programs falling to pieces. What are some of the new problems that Sunday schools must face?

First, there is the problem of change itself. It is not easy to set aside established procedures or church traditions or one's own well-thought-out plans. Looking at the actual conditions to be faced *now*, church workers must ask themselves what is the greatest service that they can render to boys and girls under these conditions. They must be willing to make necessary changes in their own ideas and ways of working and in their own routine to get this best possible program into operation.

Of course, actual conditions will differ. Each church will have to know the conditions that its own boys and girls face. Some churches will be able to carry on a much more "normal" program than will others. Almost all churches will be faced with an acute shortage of teachers. Man power is limited. It is greatly needed at many places. Younger workers, especially, will be under pressure of very heavy demands for their services. The Sunday schools probably will have to depend much more largely than heretofore upon the older members of the church to lead their children's groups.

Using Older Teachers

These older members cannot do some things for the children that younger persons could do. On the other hand, they may do some things that the younger people could not do. Out of their deeper experience of life, they may give to restless, overstimulated boys and girls something of the calmness and the serenity that life has taught them. Perhaps the present situation may bring about a closer relationship between the "grandmothers" of the church and the children, to their mutual comfort and encouragement.

Some changes may have to be made in the teaching program when more mature leaders are recalled to service. They may not know present-day practices and procedures. They may not be able to use "activities" so generally, nor to plan for so much pupil initiative. They may be more likely to depend upon the story, to give more attention to the memory material. But we are coming generally to agree that *fellowship* is the most effective learning experience. Even though their techniques may be rusty, when we find among the church membership well-adjusted, sincerely religious older women who enjoy the companionship of children, whom the children also enjoy, the chances are that they will create a good situation in which religious growth may take place. Careful recruiting of the more mature members of the church fellowship in the service for children seems definitely called for.

Adjustment of Meeting Time

If most of the members are within walking distance churches may be able to continue their usual schedule of meetings. But churches whose membership is drawn from a large area must face the problem of curtailed transportation. It is no longer possible in any situation for the family car to make several trips to the church every Sunday. It is likely that one trip—or public transportation—will have to suffice. In most churches, the majority of the members of the adult congregation do not come for the Sunday school hour. Many churches, therefore, likely will find it necessary to arrange for some combination service for the church family, which will provide simultaneously for all interests. During the preaching service for adults, class groups of children may meet. This will put strains upon the church facilities. Rooms hitherto reserved for special purposes, like the minister's study and the women's parlors, may have to be used for other groups. Living rooms from the homes of near-by members may have to be borrowed.

Though it may be inconvenient, this adjustment also may have some advantages. If all the members of the family

come to church together and go home together there is a larger opportunity for developing the feeling of family solidarity in church loyalty. There are, also, opportunities for family services of worship in the congregation, for seeing and meeting the adult members of the church, for coming to know the minister.

In some communities conditions are so changed that the total church attendance is a small fraction of its normal figure, and those who do come are very irregular. It is not feasible to have classes for each age group: there are neither enough teachers nor enough pupils. Emergency movements of workers often make last-minute substitutions necessary. Under such conditions a family-type program can be developed that will provide for simple, carefully planned group worship for all the participants and for informal, flexible age-group meetings for study and discussion. The purpose should be to make everyone who *does* come feel that it has been a good experience, something that he desires to repeat. Enterprises that require continuing work from Sunday to Sunday may have to be curtailed where irregularity is apparently unavoidable. Each session will have to stand entirely on its own merits. Suggestions of things to do at home, of stories to read, of songs to sing, will be especially important for children less likely to be able to come every Sunday.

In a few situations, meeting at the church building may even have to be given up during the winter. Reduced attendance, gas rationing and fuel rationing all together may make it impracticable to keep the church building in operation. But even this may not mean that the Sunday school must cease to function. In one community, a large home was opened to the Sunday school, and it met there every week all through the winter. In another community, the Sunday school met in small neighborhood groups, each group having a leader. The minister visited the various groups every few weeks to keep in touch with the children.

Meeting New Personal Problems of Children

But even more important than these adjustments in teaching staff, meeting time and place and general program are the new demands that are being made upon religious education in meeting new personal needs of children. Many children are emotionally upset. In some cases these disturbances come from specific new conditions, such as the absence of a father or an older brother in the war zone, or having to move into a new and unfriendly neighborhood where living conditions are crowded, or having to "be quiet" during normal play hours because some night-shift worker must sleep. Even more prevalent, however, are the vague feelings of insecurity that seem to come from the tensions and fears that pervade the very atmosphere they breathe. The war news is disturbing to adults, and they express their anxiety in nervousness and irritability. Some new restriction is announced for the civilian population, and housewives listen to dire predictions of milkless days and undernourished children, and people become worried and fearful. Difficult working conditions and transportation cause some people to exhibit bad temper and to give cross answers to questions. Long and irregular hours make it difficult for parents to have time for play and for excursions with their children.

All these conditions contribute to a general feeling of insecurity on the part of children, and this feeling expresses itself in all sorts of unpleasant ways. Some children become very aggressive. They fight at the slightest provocation, they are unkind to their pets, they take whatever they want without asking permission. Other children become sullen. They withdraw from the group, refuse to take part in activities, are unresponsive to efforts to engage them in conversation. It is not easy to be patient with such behavior. It is the type of conduct that we have always labeled "bad," and we feel inclined to treat it by punishment. To understand the cause will help to suggest the better remedy of helping children find relief from the oppressive burden of wartime anxiety by doing something that makes a con-

tribution. In our Sunday school classes we may talk over real needs that boys and girls can help meet, and make plans for doing something about them. To hear of soldiers being wounded is upsetting. To provide opportunity for boys and girls to make scrapbooks for the Red Cross or the U.S.O. or to knit squares for an afghan may help them feel that they are doing something to relieve the wounded soldiers. To hear their adult friends talk about the difficulties of keeping house is depressing. To make some practical plans for helping their neighbors with shopping, deliveries, caring for lawns and gardens, may relieve the depression.

Again, children today are living in the midst of a great wave of racial and national enmity. We may not ignore this fact in our teaching. Nor may we solve the problems by repeating phrases about brotherhood. Rather, we must help our children to get facts about differences in interests among peoples and to learn how to deal with differences in a spirit of brotherhood. Our church school courses offer guidance in discovering and interpreting such facts. Those who do not know how to deal with problems in international and interracial relations are the persons who develop blind prejudices and indulge in frenzies of hatred. The Sunday school is under obligation to help children to be persons who understand and know how to deal with problems of conflict among individuals and groups and nations.

Teaching Faith in God!

Encompassing all the new plans and above all the difficult adjustments which the war requires of the church program, there is the eternal and unchanging truth which we may teach our children: God *is* and he will care for all his children.

This does not mean that we will teach our children that no sorrow or suffering will come to them. On the contrary, it means that we shall teach them that because God is, the moral law of God must be obeyed. When men defy it, they bring upon themselves and upon others sorrow and suffering. But the righteousness of God is not cold, aloof justice. It is rooted in love and goodness and compassion. God will not leave his children to suffer alone. No matter what they do, he will love them and forgive them and help them to learn to do better.

In the midst of world-wide destruction and widespread hatred and almost universal suffering and sorrow, we may teach our boys and girls that God's will for his children is *good*, and that if they trust themselves to him, they will be able to learn how to help overcome evil in the world and to create happiness for themselves and for others.

Sunday school as usual? No, that is not possible. The churches are in the world and will have to bear, with the rest of our human institutions, the dislocations of war. But they are more than human institutions. They are instruments of God for meeting the needs of men, for curing the ills of men, for remaking men. As such, they must not allow inconvenience and changes in routine to overwhelm them. Not Sunday school *as usual*, but Sunday school with greater understanding of boys and girls, greater ability to meet their needs, greater devotion to the will of God, greater effectiveness in interpreting the will of God to growing persons—this is the present need.

■

In darkness there is no choice. It is light that enables us to see the differences between things; and it is Christ that gives us light.

—J. C. AND A. W. HARE

Symposium:

The August issue of BAPTIST LEADER presented a problem that has been troubling a Christian parent. It was stated in the article, "Common Ties of Church and Home," by Mary C. Odell. This month three short articles present suggested solutions. Perhaps you will find here the help that you have been needing.

SOLVING THE PROBLEM:

Home and Church Working Together

By HAZEL W. BIRNBAUM

THE ADVANTAGES gained when home and church work together were recognized by our church, as by many others. But how could we achieve it? Parent-teacher meetings in our public school were of great value, and parents and teachers expended much effort in planning for them. But when we attempted to launch a similar movement, what did we hear? "Oh, they hear all that in the P.T.A. meetings," or "I am so busy working on P.T.A. affairs at school that I haven't time to give to any other such project." Or lately we hear, "I am doing so much war work that I cannot give any more time." All of these are fine and worthy activities, but what of our church school work—must that suffer when it is needed most?

We felt that there must be ways in which we could make contacts with parents and not pattern them after the public school system. We could make at least a beginning in other ways.

Contacts could be made with parents of new children, for one thing. Perhaps gas rationing made visits difficult, and the Government asks us not to telephone unnecessarily, but we could write a letter of greeting to the family immediately upon the enrollment of a new child. Such letters created a feeling of fellowship and interest that brought large rewards.

Often parents could visit the church school, coming with their children. Early in the fall we planned for each class to have a Visitors' Sunday when the children invited their parents to attend the worship service and in some cases the class teaching session. One or two other Sundays were set aside for parents who had been unable to come at the earlier time. We did not put on any special program; the usual service and class session took place, yet the response was splendid. Opportunity for consultation between parents and teacher followed the teaching session.

Departmental meetings with parents in the fall proved to be helpful. The work of the department was explained and discussed; good fellowship developed, and a parents' committee was appointed which functions during the year in various projects carried on by the department. These appointees also form a parents' council of the church.

From time to time parents were invited to join the Workers' Conferences, the Board of Christian Education, and the like. This gave the parents an opportunity to join in the planning for the church school program, to become acquainted with some of the difficulties faced, and to join the ranks of church school leaders.

Departmental teas in the fall were helpful also, and here again we realized the value of the parents' counsel. There was a display of materials used in the church school and of materials available for home use. We provided an opportunity for an informal conference when the parents felt free to ask questions and also to contribute advice.

The church calendar could be utilized from time to time, either by including notices or by inserting a separate church school sheet with messages to parents, notice of new books added to the library, comments on family radio programs, or departmental and general church school news. Christian Family Week and Christian Education Week programs proved to be excellent opportunities to promote parent-teacher and church cooperation.

A group of parents, necessarily mostly mothers, were enthusiastic about a class that met two or three times a week during the vacation church school. In this class they discussed their problems, studied the needs of their children and observed the informal work done in the school. The final session of the vacation school was planned as a conference period with mothers instead of an entertainment by the children.

A mutual feeling of helpfulness, confidence and friendliness will be a good start toward this parent and church cooperation that we all desire. A little careful planning brings rich rewards.

Our Parents Do Help

By ELIZABETH S. WHITEHOUSE

OUR JUNIOR DEPARTMENT is experimenting with a plan that calls for some real co-operation on the part of the parents. It all started when our superintendent thought of the gifted Mrs. Heath, mother of one of our liveliest junior boys, who has done some rather nice things in the way of music interpretation for the fourth grade in our progressive little village school. She was prevailed upon to come and do something for us. No, she would not take charge of the music permanently, but she would be glad to come in and help the department to plan for and practice some special music for Easter. She kept her promise and did a splendid piece of work over a period of six weeks. The juniors devoted the major part of their fellowship period each week to the undertaking and had a wonderful time. As a result Easter last spring was an unusually rich experience in our department.

That was what gave us the idea. Surely there were other parents who, while they might not be prevailed upon to take a class, would be willing to come in and guide us in some undertaking that called upon their own special gifts or interests. We canvassed possibilities.

The result? So far we do not have much but the plan, though a few parents already have made valuable contributions to our work. A number of parents have expressed real interest in the idea and have offered valuable suggestions. Mrs. Heath is coming back this fall to help us to do some choral reading in the Psalms. We already have used a mother who tells stories beautifully, and she has promised to come

again. Mrs. Thomas, who has visited one of our home mission stations in southern Arizona, has promised to bring her slides to show us, and to tell us about her trip when we begin our missionary unit in the spring.

Not all of the mothers and fathers, we found, felt that they had special gifts or especially rich experiences to share with us, but it was heartening to discover how many allowed themselves to be persuaded that they could make a real contribution. Clark's father is the church treasurer and he has promised to come in someday with some interesting charts to tell us how the church spends its money. Mrs. Aswall was prevailed upon to guide one of the work groups that had been wanting to make a model of the Tabernacle. Elizabeth's mother said that she was not clever enough to guide a junior group that was undertaking a new piece of work, but she thought that she might prove to be a good "rehearser." So when the junior worship committee had completed its first program in a series of three and desired to work ahead, she went to a corner of the room with the junior who was to read the Scripture and the junior who was to tell a story and helped them to put real expression in their work. She made a number of suggestions that greatly improved the reading and managed to make both juniors feel that they were rendering a most important and impressive service. Elizabeth's mother is now on call and can be reached by telephone if any of the work groups decide to work out a Bible play, or any other piece of work that would require the services of a "rehearser." She asks only for a week's notice so that no family week-end plan will be interfered with. The juniors themselves suggest sending for her when they need her in any of their plans.

We have only begun to think of possibilities, but they promise to be rich. Of course, such planning requires a flexible program. Any department that feels that a certain amount of material must be covered each Sunday, or that emphasizes program rather than Christian co-operative experience, is handicapped in using such help. We have found that the extra work and effort involved in the more flexible type of program are more than compensated for by the results.

The Church Working with Parents

By GORDON H. SCHROEDER

MOST CHURCHES are eager to co-operate with the parents of their church school children. The church must have the active co-operation of the home to make its educational program effective. Not until both the church and the home realize the necessity of joining forces in the field of Christian training can we hope to have a satisfactory program of Christian education. All too frequently, however, pastors and other leaders are discouraged by the apparent indifference that they meet when they try to enlist the help of the home. A number of parents seem to feel that they are doing all that anyone could expect of them when they send their children to the church school.

If we are to secure the interest and the co-operation of parents in the Christian development of their child, we must begin when the child is very small. In our church book the superintendent of the Nursery Department and the pastor call on the mother soon after the child is born. The pastor leaves literature that will be helpful to the new mother. The superintendent leaves a Cradle Roll certificate and also the "nursery cup"—a silver loving cup with the words, "The Fredonia Baptist Church Cradle Roll," engraved upon it. The mother may keep the cup until the arrival of another new member of the Cradle Roll or Nursery Department.

The superintendent of the Nursery Department makes a second call within a few weeks, at which time she tells the parents about the service of dedication for children. If the parents are interested, the pastor calls later to explain the service more fully and to arrange for the dedication. The service arranged by Dr. W. A. Elliott is the one we like best. Baptist churches should not overlook the dedication of children.

A series of sermons is given each year on the subject of religion in the home. Christian faith and loyalty to Christ and the church are stressed as vital factors in making happy homes and successful marriages. The sermons include specific suggestions for effective co-operation between the church and the home. Practical helps for establishing a family altar, having grace before meals and providing Christian literature for the home are given. At one of the church services the play, "The Transformation of the Judson Family" by Harold Husted, was presented, showing the importance of the family altar and how one may be conducted in the home.

The importance of reading Bible stories to children is stressed, not only through sermons, but also through church school classes, adult meetings and church calendars. At these times various books of Bible stories are available for examination. They include such books as Egermeier's *Bible Story Book*, *The Story of the Bible* by W. R. Bowie, and Hurlbut's *Story of the Bible*. A young father and mother who were baptized recently purchased a book to read to their children. Afterward they gave an enthusiastic endorsement of it: "Our children insist on our reading them a Bible story every night before they go to bed. If for some reason we cannot do so, the children ask us to read an extra story the next night to make up for the one they missed."

In connection with the special services on the home and on other occasions, particularly at Christmas time, a display of Christian literature for use in the home is made available for parents to examine. In addition to the books of Bible stories, there are books of Christian fiction, missionary stories and biographies and devotional books. In addition, various Christian magazines are exhibited.

Prayers that may be used by children before meals and at bedtime are also recommended to parents. From time to time mimeographed sheets of prayers for children are given to the parents. The sheets include appropriate mealtime and bedtime prayers for children.

Our church also is encouraging families to go to church as families. We urge parents and children to attend both the church school and the church worship services. To encourage children to worship with their parents, a story or talk for the children is given at both the morning and the evening church services. A nursery is provided for very small children. This means that the entire family can attend church together, if they will. We find that the frequent participation of children and young people in the worship services of the church encourages children, young people and their parents to attend.

In all these ways the church assists the home with its task of Christian education. However, it is equally important that parents should be helped to understand what the church school is trying to do and should be given opportunities to offer suggestions and to take part in the planning. Therefore, parents are invited to visit our church school, vacation church school and Sunday evening youth meetings at suggested times. On various occasions opportunities are given to parents to discuss with church school leaders problems of church and home co-operation. The pastor and the church school teachers welcome questions and suggestions from parents and pupils.

There are multitudinous ways in which the church may help the home and work with the home. Perhaps a few of the endeavors mentioned here will be helpful to others.

H. Armstrong Roberts

If the Churches Neglect Christian Education —*What?*

By E. J. MILLINGTON

JUDGE MILLINGTON CHALLENGES BAPTISTS TO SUPPORT THEIR FAITH WITH WORKS

A MAJOR TASK of the Christian church is to obey the fundamental command of God to translate his righteousness into our individual and social lives.

Necessarily, the question is asked: "How is it possible to carry out this command?" Each Christian's answer to this question means the development of an individual and collective sense of responsibility.

We are altogether too much accustomed to talking about "them" rather than about "us." We repeatedly say: "Why don't they do this?" or "Why don't they do that?" or "Why do they do this or that?" instead of thinking and being concerned about the things that we individually or as churches do or do not do. We need to remember that in the community in which we live, there is no evil condition, no rotten, vice-breeding spots or places for which you and I are not responsible individually and collectively to the extent of our ability and influence.

Too often we talk about the things that ought to be done as though we ourselves had no obligation to do them. We are like the man in the Civil War who is reported to have said "that for the preservation of the Union I am willing to sacrifice all my wife's relatives." We are willing to have somebody else take the risk that we are not willing to take, to bring to an end some social evil that we ourselves clearly see. Nor are we ever going to accomplish as churches the things that we ought to accomplish until as churches we have a sense of collective responsibility for the cleanliness, the social health and the spiritual welfare of the community to which we belong.

This responsibility—to incarnate God's righteousness—must be carried out in a number of ways. At this time, however, only the responsibility for the education of the children and the young people of America will be considered. Each Christian adult and leader has an obligation, not only for his own children, but for the children of his community who at present do not receive any education in the church and in Christian institutions.

Our Northern Baptist church schools are undertaking important programs of outreach to unchurched children and youth. The Board of Education of the Northern Baptist Convention is at the present time sponsoring a "New Development Program." The campaign aims "to provide the opportunity for a thorough Christian education to all Baptist young men and women." These programs are significant in the light of present-day trends and urgent moral and spiritual needs.

The task of religious education is the *present* business of the church. It lies close at hand for all Christians and it demands instant and consecrated attention. A statement, often repeated but never losing its tragic significance, is that over 17 million American young people between the ages of 15 and 25 are not receiving religious education of any kind. This fact means a possible pagan America in the not-too-distant future. Baptists must become concerned with this loss of potential Christian leaders.

There is what might be called "public education" which operates through the social, economic and political atmosphere in which the developing youth lives—the influence that is exerted upon his every waking hour. If the young person sleeps eight hours out of every day, then during sixteen hours of each day he is subject to the influence of public education. His surroundings are influencing him for 5,840 hours every year.

On the other hand, public school education takes the student 25 hours per week on an average of 39 weeks in the

year. Public school education seeks to minimize in many ways the effect of the rest of his public education, but the youth gets only 975 hours of public school education in comparison with the 5,840 hours of public education. (Hours for public school education have been included in the total hours of public education.)

Furthermore, in the field of religious education the young people who attend the church school come for one hour on 52 Sundays each year. Half of this time is devoted to instruction; therefore, they receive a total of 26 hours of formal religious education for the year.

This comparison of figures shows the tremendous task that must become the responsibility of the religious educational forces of America. Not only do the local churches have a tremendous obligation in using adequately those 26 hours per year, but the church colleges and schools also must so train the future leaders of America that they will be able to take their places in the heritage of a Christian nation.

In addition, Christian higher education must be prepared to train youth to offset numbers lost.

The weakest link in the Sunday church school influence is in the senior high department. The majority of boys leave the church school during their high school days. If these boys continue their schooling, they go to secular institutions. As a rule the girls stay and after a time perhaps join the church.

In the natural course of human lives, the girls who stay in the church marry; and they probably will marry the boys who left the church during their middle teens. In the meantime, these boys have formed different sets of habits and attitudes, of which religion and church attendance are not a part.

For a while there is a conflict of interest between these husbands and wives. Since most good women desire to please their husbands, the conflict usually resolves in the husbands' favor. The wives then stop their church attendance. As children arrive, they come into a home where church attendance has ceased to be a habit and where spiritual influence is at a minimum.

Perhaps, when one of these boys left the church school, the superintendent said to the pastor: "We have lost a boy." His arithmetic was bad, because this is what happened. *We lost a boy, we lost a man, we lost a leader, we lost a husband and father, and we lost a family!*

Church colleges certainly will suffer a loss if these church school boys get away from Christian influence. If the church colleges lose out, national and denominational affairs will be affected.

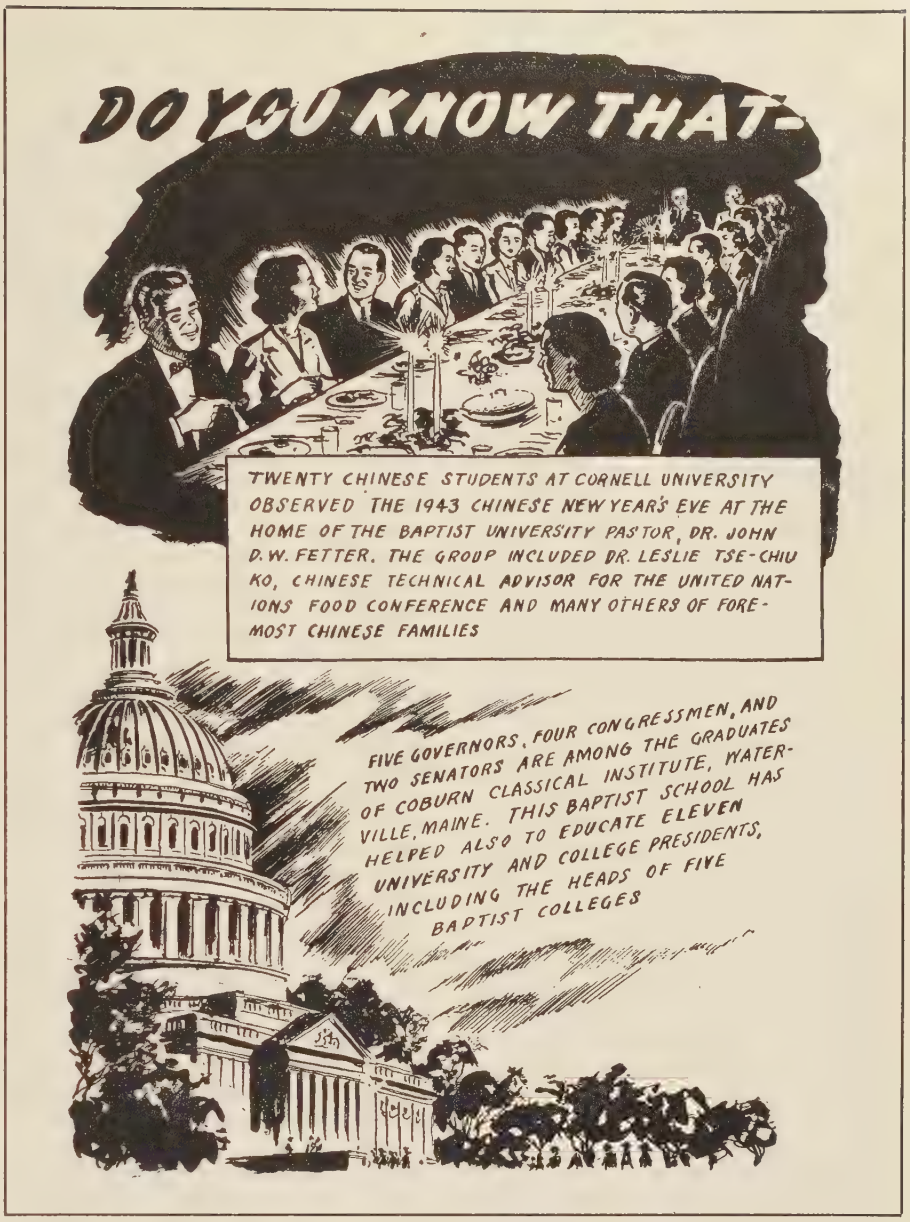
Finally, the importance of religious education and Christian higher education is illustrated by the case of two families that brought about radical adjustments in their lives in order to make religious influence possible for their children. Some years ago two Norwegian families in Minnesota were prospering in a neighborhood that afforded no opportunity for religious education and church attendance. Their children were growing up in a practically pagan environment. These parents said to one another: "What is the use of getting rich, if our children cannot grow up under Christian influence? Let us move to a community where we can find a church and Christian friends."

In order to provide their children with the opportunity for religious education and Christian development, they sold their rich farms. They moved into western Minnesota to a place where they found religious educational opportunities. They had gone heavily into debt, but they overcame this obstacle and prospered. The children grew up under the constant influence of the Christian church and its institutions.

In northern Minnesota at one of our convocations, my attention was called to some of these people, who had driven 180 miles each way to attend that Baptist gathering. The interesting thing I learned is that from these two families five children have entered into the Christian ministry. The fact that the parents had moved to a good church is demonstrated by the fifteen young men and women—including the five already mentioned—from that small rural church who have entered into some form of Christian work. Tremendous results have followed because these parents had a serious concern for the religious education and development of their children.

Baptists have both an individual and a collective responsibility to provide leadership for the world. It is one way to bring God's righteousness into our affairs.

An adequate understanding of the importance of Christian education will stir the people of our Convention to a new determination to do their utmost to insure the success of our denominational programs for church school outreach and Christian higher education.


DO YOU KNOW THAT-
TWENTY CHINESE STUDENTS AT CORNELL UNIVERSITY OBSERVED THE 1943 CHINESE NEW YEAR'S EVE AT THE HOME OF THE BAPTIST UNIVERSITY PASTOR, DR. JOHN D. W. FETTER. THE GROUP INCLUDED DR. LESLIE TSE-CHIU KO, CHINESE TECHNICAL ADVISOR FOR THE UNITED NATIONS FOOD CONFERENCE AND MANY OTHERS OF FOREMOST CHINESE FAMILIES
FIVE GOVERNORS, FOUR CONGRESSMEN, AND TWO SENATORS ARE AMONG THE GRADUATES OF COBURN CLASSICAL INSTITUTE, WATERVILLE, MAINE. THIS BAPTIST SCHOOL HAS HELPED ALSO TO EDUCATE ELEVEN UNIVERSITY AND COLLEGE PRESIDENTS, INCLUDING THE HEADS OF FIVE BAPTIST COLLEGES

"Come Over and Help Us!"

(Continued from page 7)

believe there has been any diminishing of real spiritual interest in the church or religion. We have more evidences indeed to the contrary. It is interesting to observe that our people have given most generously for the support of our churches and to missions during the years from 1940 onward. This loyalty is full of promise for the future.

QUESTION: *Do you feel that Baptists have a distinctive contribution either in message or in service to render to the world in the postwar period? For example, why should we not channel our gifts for relief entirely through interdenominational and other sources?*

ANSWER: I believe that vast good can be accomplished by relief that goes out through interdenominational channels. I would not have that stopped. But I would point out that it is imperative that we as Baptists understand that our Baptist brethren in many of the eastern European countries and in Russia will not have a real sense of spiritual encouragement and fellowship unless we who are in the family remember them and come to them as members of the family. That can accomplish what no amount of generalized aid can do, whether that aid comes from governmental or interdenominational sources. Remember that our Baptist brethren have suffered deeply and personally. They have passed through fires of persecution and through years of deep privation. They must have, they desperately need, not only our food and our clothing, but the warm handclasp of encouragement that comes from those who have labored with them in the gospel and for years past have shared in their worship and fellowship.

QUESTION: *Is there any distinctive ministry that Baptists have to offer to the postwar world for which, therefore, we need to conserve the strength of our common Baptist fellowship?*

ANSWER: Yes, indeed. There are several Baptist distinctives which must be brought into the mind and heart of Europe with clarity and without equivocation. Baptists by reason of their history and numbers in these countries and because of the nature of their convictions are the people to bring this ministry. For example, there is need for the peoples of Europe to be confronted by the inwardness of personal religion for which Baptists have stood. Europe needs the testimony that we dramatically give in and through believers' baptism. Whole nations of people to whom religion is only an element of their tribal heritage, but who have never understood that it is first of all an inner personal religion with God through Jesus Christ, must be helped to understand.

Again, postwar Europe, if it is to find God, must be helped to understand that other essential in our Baptist witness, the priesthood of all believers. As Baptists we hold that our ministers are not members of a separate priestly caste. We have, as individuals, direct access to God. But over most of Europe the priest stands between the soul and God. When, therefore, as Baptists we come to the people—say of Russia—they find something startling, challenging and elevating in the gospel we preach: the simple New Testament faith.

Again—and quite important in itself—Baptists are needed to contend for the freedom of religion. No matter what is said in any document signed by the nations, and no matter what the heads of the large, influential state churches may agree, we cannot expect or depend upon them to fight the battle for religious freedom. We cannot depend upon the Roman Catholic Church, which is so strong in many countries, to defend religious liberty. Indeed, the principle of the Roman Catholic Church is opposed to it, as well as its practice. Think of Spain!

We cannot depend upon Episcopal state churches to secure religious liberty, nor upon councils that include large bodies of state churches. They will be paralyzed by the fear of driving any group into secession. Since we as Baptists constitute the largest free church in the world, the spearhead of the evangelical movement in nations east of Germany, who will fight this battle if we are disloyal to our heritage? Those are some reasons why we must preserve and strengthen our world Baptist fellowship. It must be a voice that can speak with spiritual power without compromise for the truths of the gospel involved in our New Testament faith.

QUESTION: *Has there come any change of attitude on the part of the present Russian Government either toward communism or toward religion?*

ANSWER: To understand Russia one must understand the changes that have come in both realms. The communists started out under the inspiration of Lenin's and Trotsky's leadership, passionately devoted to world revolution. But with the elimination of Trotsky, Russian communism under Stalin has steadily moved away from the ideal or purpose of fostering world revolution to the determination to illustrate the effectiveness of communism within the Soviet Union itself. This change has opened the way for the Russian government to enter into working relations with other nations. There are, of course, still millions of communists who hold the views of Trotsky rather than of Stalin and are committed to the necessity of a world revolution. The second aspect of the change in Russian communism, as led by Stalin and the present Soviet leaders, pertains to the applications of socialistic theory. They started preaching the ideal and attempting to practice the principle: "From each according to his ability; to each according to his *need*," which was understood to imply equalitarianism. They soon ran into basic economic difficulties. And in order to secure the response that was necessary to make even communism a success, they adopted many compromises and allowed many inequalities, eventually modifying their constitution itself to read: "From each according to his ability; to each according to his *work*." Obviously that opens the way to any amount of difference of personal reward.

As to changes in the attitude toward religion, while there are some signs that are hopeful, there are also real perils. The cause of religious freedom needs careful watching and vigorous espousal; and in a real sense Russia does not have it today.

We in the West, however, have not done justice to the great achievements of the Soviet Revolution. It put an end to a tyranny that had lasted for centuries. It opened to the ordinary men opportunities of education and advancement never before known. This brought about enormous industrial development in what was a most backward country. The Soviet government controls one-sixth of the surface of the globe, and is advancing so rapidly that it may within a generation rival in production even the U. S. A. We have to live with these people in a shrinking world, and that means either a cordial understanding or—make no mistake about it—a grim war. Now, it is not enough merely to protest against the limitations on religious freedom. We have to make it clear that we do really appreciate the great gains the revolution has brought. We have to make it clear that we understand how a reactionary and superstitious church, allied with the old czarist state, has been responsible for much of the antagonism to religion. We have to make it clear that our differences with the Russian political leaders are not in respect to social and economic theories but are solely concerned with their restrictions on religious freedom. In fact, the attitude we should take is not that of critical opponents but of friends interested for the best life of the Russian people.

QUESTION: *What do you think we as Christian people should be primarily concerned about in connection with the final peace that is written after the present war?*

ANSWER: There is one thing that we must insist upon. In the treaties of peace there should be included a clause guaranteeing religious liberty. It should be signed by every nation. It ought not to be a condition imposed upon a certain

(Please turn to page 16)

WANTED: Competent Church School Teachers

By ROBERT D. McINTYRE

YOUR CHURCH SCHOOL has an urgent need of teachers! Ask your superintendent or minister. Either one will confirm this statement. I might add, for the sake of discrimination, that *good* teachers—men and women who have dedicated themselves to the task of teaching in the church school, who have determined to prepare themselves for such work—are desperately needed. The finding of good church school teachers may often seem like a hopeless problem, but in the finding of such teachers there is a national and patriotic, as well as religious, significance. America—indeed, the world—needs teachers who can implant effectively in young minds the principles of Christian love and brotherhood. Our political future depends on it. In Athens, Greece, in the last twenty-four hours, five hundred wretched people have died a slow, horrible death from starvation. Five hundred starved to death yesterday, and five hundred the day before that. Five hundred people are dying of starvation *every* day in Athens. Such things must not be a part of the world we build for tomorrow.

America is striving mightily to conclude the war quickly and victoriously, halting the untold misery of millions, but our efforts will have been in vain *unless we win the peace.* Soldiers and statesmen alone cannot win lasting peace; only a people with an enlightened conscience can achieve this. There is no safe basis for freedom except in righteousness and justice; nor can these come to flower without Christianity. America needs a spiritual renaissance more than anything else. Who will stimulate this awakening?

The leadership in our church schools must bear this grave responsibility. But what do we notice first about most church schools? Is it not the scarcity of competent teachers? This lack of efficient teachers always has been a stumbling block. To get, to keep and to improve the teaching force has been the superintendent's greatest problem. Whether the church is large or small, rich or poor, the case is always the same. It is hard to get and to keep teachers—even poor teachers. While our scholastic standards are rising constantly and our wants increasing greatly, the actual supply is getting smaller. Today our all-out war effort has left us short! Because of shifting and changing populations, we are rapidly losing ground. We must face and solve this vital problem or give up the church school idea. We must solve it or give up our hope of winning the peace. Tremendous responsibility rests with the local church.

What can the individual church do? Is there a solution? I believe that there is a simple solution that has been overlooked oftentimes. Because its acceptance hurts our pride and because there would be involved the sacrifice of a highly cherished, though unfounded, ideal, we usually have failed to consider it. *The way to secure, keep and improve a teaching staff is to pay money for the competent teaching of Christianity.*

The few churches that have used this idea have proved that it can be successful. Teaching is a tough, often heartbreaking job that involves the work of actual teaching, careful weekly preparation, through-the-week class activities, participation in workers' conferences, and study in Leadership Education Schools. People with sufficient personality and ability to teach well are usually so much in demand by other causes that they are not able to give enough time to do a good church school job.

Some churches have realized the need of paid and professionally trained directors of religious education, and most of our weekday religious education teachers receive remuneration; but such examples have had little effect on the church school world. Ordinarily most of us would not have thought about paying our church school teachers, but the seriousness of the situation today forces us to see that we cannot rise above the level of amateurism unless we are willing to pay for competent, professional leaders for both administration and teaching.

Three questions come to mind immediately: (1) How can money for salaries be raised? (2) On what scale should the money be paid? and (3) In what way will greater efficiency be insured?

First, it is rather a paradox that if we forget about raising or collecting money and instead educate ourselves to the need, we usually have a gratifying response to an appeal. We need to have an intelligent program of financial education. Further, it is true that church people will always give more for others than for themselves. Members of our Gamma Nu Class (young married people) have helped one of our Baptist homes to the extent of financing a fully equipped dental office. With enthusiasm the class members cleaned and decorated at the home; but they had no such enthusiasm for cleaning and decorating their own rooms. If church finances could be arranged so that one group pays for another group's program, a kind of perpetual motion would evolve. It might be helpful for the church to take over the entire budget of the church school, in return for which the church school would assume the responsibility for some other part of the church's financial program. Perhaps the women's society could make its goal the raising of money to pay the salaries of church school teachers, while the church school might set out to pay up the church mortgage, or possibly support a missionary. E. Morris Fergusson in his book, *Piloting the Sunday School,* stated that in most cases church members gave to the fund for teachers' salaries more quickly than to any other cause.

In the second place, experience and situation must determine the rate of pay and plan for paying. A specific church referred to by Mr. Fergusson paid each teacher only thirty-five dollars a year for teaching on forty Sundays. That amounted to less than a dollar a week, and one dollar was assessed each teacher whenever he was absent. Teachers were engaged with written contracts; and they took to their tasks with new seriousness, as to a business obligation with which they were compelled to comply. Perhaps in your church a graduated scale would be more effective, with provision of an increase of salary for wider responsibility and the completion of certain courses in the Leadership Education Series. Your plan must fit your own situation, but determine to select the best and try it.

Finally, a church should look for the following results if the plan is administered intelligently:

1. There will be more applicants for teaching positions, and the church will have more material from which it can choose the best.

2. Attendance and workmanship of the

teacher will be put on a professional basis.

3. There will be greater ambition and zeal on the part of all concerned.

4. There will be an amazing growth of attendance at Leadership Education classes.

5. Teachers will purchase and study many more books on methods and techniques.

6. The director of religious education or the superintendent will find it much easier to tell a paid teacher than a non-paid teacher what should be done.

Critics are sure to present certain objections to the idea of paying for the teaching of Christianity. Let us look at a few objections and try to answer them:

1. "Free service has been the glory of the church school." Yes, and its shame. When our efficiency is raised through the proposed system, the glory of the church school will return. What do paid teachers think about it? Here's what one of them has to say: "Although I cannot explain it, I seem to have a new attitude toward all my work. To feel that the church considers me worthy enough to pay me, gives me a new self-confidence, and when I call at the homes of my pupils, I feel able to speak with more authority and freedom. Because I am paid, I have a greater sense of obligation to the church. I think it is easy to rationalize slipshod work when one is contributing one's efforts voluntarily and without compensation; but when I am paid for my work, my conscience spurs me on to do my very best."

2. "Religion cannot be taught for money." No, nor can it be preached for money nor sung for money. If money is the motive for teaching, such a teacher has no place in the school; but a salary, much better than words, shows our appreciation and sustains the teacher's interest, encouraging him to work on unselfishly. Another professional church school teacher has this to say: "A competent teacher must give extra time during the week to reading and study and calling. She must have current reading matter, and she should have a contact with other workers in group study and discussion and conference. The teacher will need to buy certain little things, like object lessons, to stimulate his thought and add interest to his lessons. The teacher must also keep himself looking presentable. I feel for myself (in the preschool department) that I have been able to give more time to preparation—to my individual growth, to reading, to calling and visitation—without causing an added burden on the home budget."

3. "Many splendid teachers are willing to work without pay. Why waste the church's money?" Right. Let them serve as unpaid teachers, but ask them to sign a contract just as though they were being paid.

4. "The paying of teachers will promote politics, favoritism and much trouble." That is a weak objection. If a competent leader (superintendent or director of education) is given authority to act, there will be no such petty politics. If the leader is not competent, there will be favoritism and trouble under any system. We should easily solve our troubles merely by applying some of the Christian principles we are supposed to be teaching. If one seriously considers reform, other objections may haunt him, but he should have no fear in being a pioneer.

Slowly, but surely, America is realizing the importance of religious education as a foundation for all of life. A workman is worthy of his hire, and someday—not so far away—Americans will be willing to pay for this increasingly important life factor. The great programs that are being planned within our church schools must be taught by competent persons who are given part or full-time financial help. Our plans for *Advance* are mockery unless we are willing to sacrifice and pay their cost.

A new age is upon us! We must be prepared for drastic changes in the church as well as in the Government. We must not find ourselves "behind the times." Are we ready and willing to meet the challenge confronting the church school?

Century Photos, Inc.

We sometimes feel that God on high must love this season best;
He holds it as a mother holds her babe close to her breast.
The pressure of his hand is on all Nature like a prayer,
When Autumn flings her banners wide upon October air.

—Margaret Sangster. Used by permission.

"Come Over and Help Us!"

(*Concluded from page 14*)

group of states, but rather should be a principle that all accept for themselves gladly and as a condition of durable peace and worthy civilization.

Question: *What are you most afraid of in the present situation as you look at Europe and the world?*

Answer: The one thing I fear more than anything else is not a possible defeat upon the field of battle but the possibility that we as Christian people in each land, and as allied nations, may not have perseverance and the moral and spiritual earnestness to stand by and to do in these nations in Europe what needs to be done through policing, supervision and the setting up of civilian controls. For if we do not do that, if we leave these nations to themselves, to their chaos and their poverty, or to become victims of vengeance and tyranny, we shall make impossible any hope for a lasting peace. In Great Britain and in America our leaders must have the spiritual ideals and the spiritual earnestness to implement those ideals and the principles of durable peace through national sacrifices, including some sacrifice of sovereignty in the postwar days. It is little enough to do, but enough to assure a better world.

Suggested Program for October

CHURCH SCHOOL WORKERS' CONFERENCE

An Achievement School Is a *CHURCH* School

By PEARL ROSSER

Worship

HYMN: "Sun of My Soul, Thou Saviour Dear"

PRAYER HYMN: "There's a Wideness in God's Mercy"

PRAYER (with opportunity for those present to share if they desire)

SPECIAL MUSICAL NUMBER

SCRIPTURE READING: 1 Corinthians 12

SHORT TALK: Based on the passage of Scripture, stressing the need of an increasingly unified program for the entire life of the church.

CLOSING HYMN: "The Church's One Foundation"

Introduction

When we speak of the Sunday school we really mean to infer that the church actually attends school on Sunday. In addition to worship there is the important matter of study. If those who constitute the fellowship that we call the church are honestly seeking the fullest possible measure of Christian growth, then they will meet together on Sundays to learn how this growth may come. Through an increased knowledge of the meaning of the life and the death of Jesus and through an increased knowledge of the Christlike way of meeting life's doubts and perplexities there comes a fuller mastery of the altogether fine art of living as Christ would have us live. Toward this end the church should conduct its own school, not as something apart from its other functions, but rather as an integral part of its whole program. For that reason the school is likely to achieve its highest measure of efficiency when its place in the life of the church is thoroughly understood and completely merged with the other interests of the church. With this in mind it is suggested that the theme for the Workers' Conference this month might well be "A *Church* School." Taking this suggestion as a starting place let us look honestly at the existing situation in our own church, and then project our thinking into some of the realms where assistance can be found by those who seek sincerely to find the way out of existing problems into a fuller, richer day of complete understanding and co-operation between church and church school.

The leader of the conference should study the leaflet, "The Church Board of Christian Education." This may be secured free from your state or city director of Christian education, or from The American Baptist Publication Society. The leader will find Oliver deWolf Cummings' book, *Christian Education in the Local Church*, exceedingly valuable in preparing for the conference. On page 34 the author states: "For most churches an adequately functioning board of Christian education, representing the church as a whole, and correlating the efforts of various leaders at work with various ages and phases of the program, is a long step forward in unification. To meet this urgent and practical need this book has been written."

Suggested Points for Discussion

It will be fruitful to lead those present into a complete understanding of the existing relationship between your church and church school. When this has been done they will be better able to consider possible changes that may bring a greater measure of unification into the picture. Consideration might be given to such questions as: Does the church exercise any measure of interest and concern in the church school? Does the church elect, at its annual meeting, the officers and the teachers of the church school? Does the church elect the members of a board or committee of Christian education? If so, how complete is the authority of the board or committee? For instance, does it merely select the teachers, or does it actually direct the total teaching program of the church and make reports to the church? Does it review teaching materials and make every effort to familiarize itself thoroughly with the personnel and the program in the various departments of the church school? Such a board, or committee, earnestly working at its task, will offer the means of actually unifying the entire teaching program of the church. With the pastor as one of its members, such a group may well prove to be doing the most constructive work of all the church organizations.

With this in mind the group might be led into a consideration of the membership of such a board or committee. Because of the wide range represented by the field to which we refer when speaking of Christian education, it will be obvious to the group that the board or committee will necessarily think in terms extending beyond the Sunday church school program. Important and basic as that may be, we must not lose sight of the fact that it is only one phase of the ongoing program of Christian education. There remains, however, the truth that the Sunday church school does represent the primary effort and opportunity in the field, and for some churches it is the only phase actively promoted. The group meeting in the Workers' Conference might well be the first in the church to grasp the picture of a unified and related program of Christian education for the entire life of the church.

There is general agreement that seven interests need to be represented on the board or committee of Christian education. They are: children's work, young people's work, adult work, missionary education, leadership education, student counseling, and vacation church school and weekday religious education. This does not demand that exactly seven members must be elected to the board or committee, but it is important that all of the interests be represented. In a small church three members may be sufficient to serve ably. In larger churches there may be seven or more members. In either case it is wise to delegate responsibility to certain individuals. We are coming to realize more fully how foolish it has been to have these seven major interests either ignoring each other or attempting to further their own ends at the possible expense of others.

The board or committee on Christian education might well address itself to some very specific tasks such as:

1. To develop and secure acceptance of worth-while Christian objectives and goals for all of the teaching ministry of the church.
2. To study and evaluate lesson courses and study units in order to determine the curriculum suited to each age group.
3. To study and propose an adequate time schedule for various groups in order to eliminate overcrowding the activities calendar.
4. To secure and develop church school workers.
5. To provide adequate housing and equipment.
6. To prepare and administer the educational budget.

The reaching of the goal of being a *church* school involves an additional task, namely, that of making reports to the church. This may be a rather drab presentation, or, with some thought and imagination, it can become a most interesting report. Some discussion of the art of making reports interesting and attractive might bring to a close this period of the Workers' Conference.

Do not dismiss the group without a closing hymn and a word of prayer.

Children's Leader

The Weekday Church School

What Are Its Values for the Children of Your Community?

By OLAF HANSON

A Class in Session

As the visitor entered the fourth grade weekday church school class the teacher was saying, "Let me play you some music about some of the beautiful things in the world. See what you are reminded of as you listen." She played on the piano Sinding's "Rustle of Spring," while the children listened attentively.

"It made me think of wind in the trees," suggested someone, and others added, "water coming down over the waterfalls," "raindrops falling on the roofs and treetops," "leaves going up and down," "by a river early in the morning, hearing the birds."

After a little more discussion, the group turned to an examination of a picture of two children looking at stars in a night sky.

"About what might the two children be wondering?" asked the leader.

"Maybe they are thinking how big the stars really are," suggested a boy.

"The stars are bigger than the sun, because they're higher up," added another.

"I've looked at stars," said a girl, "and I've wondered how anyone could make such a beautiful sight."

"People have wondered about such things from way, way back," remarked the leader. Then she told the story of the early Hebrews' wonderings about the universe.

"And people still wonder about them," said a boy.

"What are some things about which you wonder?" asked the leader. "Would you like to find some answers during the next few weeks?"

The children entered into an earnest discussion and made plans for the next sessions and for what each would do. Then they sang the hymn, "This Is My Father's World."

"I wish the writer had put the stars in that song," said someone.

"And the clouds," added another boy.

"Perhaps we could write a stanza for the song, and put those ideas in it," suggested the leader.

The children at once divided into three committees to carry out the idea. After a time of work the whole group came together and each read its stanza:

"This is my Father's world,
We hear the sea shells ring,
The birdies fly up in the sky,
We hear the robins sing.
This is my Father's world,
The clouds are very white,
The sun is bright, the sky is light,
This is my Father's world.

"This is my Father's world,
To him we sing our praise,
He is so kind and so very good,
He helps us every day.
This is my Father's world,
He made each tiny thing,
He made the flowers,
He made the birds,
He made their tiny wings.

"This is my Father's world,
And to my listening ears,
The church bells ring and tell the things,
That merry birds do sing.
This is my Father's world,
And to my looking eyes,
The stars by countless hundreds are.
This is my Father's world."

After the session was over, the interested visitor talked with the leader. "I want to find out more about these weekday church school classes," she explained. "No one could doubt the value of the session I have just watched. But what are the general values of the school?"

That was a big question, as the visitor knew, but she found some of her answers that same day. Here are values which she discovered:

1. *The weekday church school provides more time for religious education.* Not only does it provide additional time; it also profits from the fact that attendance is as regular as that of the public school. This regularity of attendance makes possible better learning and more lasting results.

2. *The weekday church school connects religion with school experiences.* In one school, for example, the weekday church school teacher found that in the fourth grade the children studied about the Semitic people, the Egyptians, the Assyrians, and the Babylonians. This made a point of departure for her

weekday group, and they studied about how these people searched for God, and what was discovered. Both the public school teacher and the weekday church school teacher worked together, enriching and lifting the social studies to a religious level. Religious education was not a separate part of the children's lives but had become a total part of their learning experiences.

Frequently the public school people become so interested in what is happening in the weekday church school groups that they visit those groups and examine the curriculum and objectives of the weekday church school. This helps to integrate further all the learnings of the child, as weekday and public school teachers work hand in hand to help each child to develop to his fullest possibilities.

3. *The weekday church school offers equal opportunities for religious experience to all children.* Each child, regardless of where he lives, has a qualified teacher, good equipment and supplies, and the same amount of time spent in class.

4. *The weekday church school reaches more children.* In most weekday church schools over 25 per cent of the pupils have no church home. There are always children who attend the weekday church school who never have had a church home. Today, due to the shifting populations to war industrial centers, there is an increasingly higher rate of unchurched children. Such children, more than ever before, need to be helped to find a sound way of life, and the security that comes from faith in God.

The weekday church school, in addition to its own work with these children, also helps them to become a part of some church. In the weekday church school classes the children are helped to a better understanding of what the church is and to an acquaintance with its program. Sometimes they visit the churches in the community, and the minister takes them into the auditorium and tells them about the different parts of the service. The chancel, the lectern, the offering plates, the minister's robe and why he wears it—all these provide meaningful experiences for children who have had little relationship with a church. The children begin to think of the ministers in their neighborhood as friends, after such experiences. The teachers give lists of unchurched boys and girls to ministers in the community; they in turn make a contact with the home and often help the whole family to become interested in the church.

5. *In the weekday church school, children and community can see church groups working together.* The groups work together in planning for the school. Sometimes Protestants and Catholics and Jews find opportunities to share with each other during the schools; for example, a Jewish lad recently shared with two other weekday classes his experiences in Egypt. Sometimes all the groups join together in a closing meeting. The writer once led a weekday church school program which was the climax of the year's work. The program was held in one of the local high school auditoriums, and in an adjoining room was a display of projects that had been worked out by the boys and girls. There were over five hundred boys and girls, and over five hundred parents were there to see what religious education had done during the school year. The next day a number of persons remarked to the teacher that they never before had witnessed such an attendance of people to anything religious in that town.

6. *The weekday church school provides opportunities for the children to express themselves and their learnings in creative ways.* An illustration already has been given of the way in which discussion led to the composing of hymn stanzas in one group. Classes often make up their own plays and sometimes present those plays to other groups. A different form of expression was chosen by the group that earned and brought money to give to China relief. In another case, a minister was made happy at Christmas by a group of children whose weekday class met in his church. A rental fee was paid annually, but the children felt that they themselves wanted to express their appreciation for the church's cordial attitude toward them. They purchased a beautiful basket of fruit tied with gay wrappings and cellophane and made their presentation to the surprised minister. Janitors or shut-in friends are often surprised in similar ways. Sometimes classes make gifts for others, and go carol singing at Christmas time.

7. *The weekday church school often helps the churches to recognize more fully the need for trained teachers.* Most weekday church school teachers are college graduates or have had some college training; all have had some form of preparation for teaching. The difference this can make was noticed by one parent whose little girl of eight was being taught in Sunday school by a girl fourteen years old, without any preparation for teaching. The child was learning some things which were not only irrelevant to the Bible but which were also untrue. The parent noticed the contrast in results when one evening, after a weekday church school meeting, the child said, "Isn't it wonderful that some of the stars are much bigger than the sun? It's such a wonderful world that God has made!" That parent at once began to work for a Sunday school in which teachers were adequately prepared for their work in training and in Christian experience.

That Is Not All

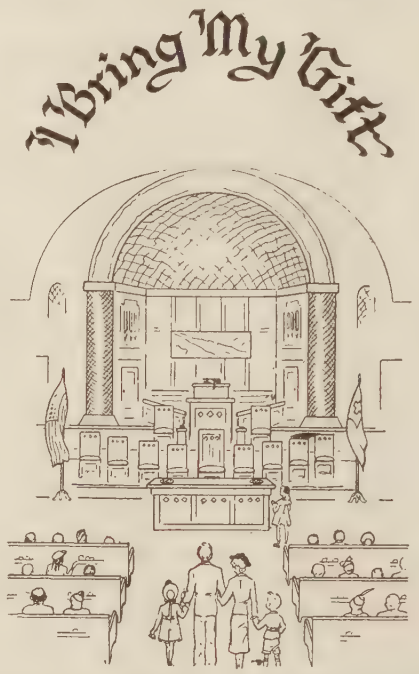
This does not attempt to be a complete listing of the values of the weekday church school; it suggests some values which were found by one person. All who are interested in the religious education of children will want to discover what is being done in their own community in the way of weekday church school classes, and to become better acquainted with that work.

WEEKDAY CHURCH SCHOOL PROVIDES OPPORTUNITY FOR MANY INTERESTING PROJECTS. IN THE PHOTOGRAPHS ON THE OPPOSITE PAGE THE PUPILS HAVE MADE (1) A CHURCH AND (2) A MOVIE FRAME. BELOW, THE FURNISHINGS THAT WERE MADE FOR THE CHURCH

Children and the World Emergency Forward Fund

BOYS AND GIRLS love to be a part of a great cause that enlists the interest of large groups of people. They like to feel that they are a definite and contributing part of a great movement that has objectives too large for them to understand. Children feel very keenly their responsibility to other boys and girls whose need has been interpreted to them sympathetically. Using these basic principles of interest and desire to help, the children of our Sunday school last year contributed a small amount to the total budget of the World Emergency Fund. On reports that came in this spring recording the missionary giving of the children there were many notations of a gift for this purpose. Because of this interest which was aroused last year it was felt that the children should be definitely appealed to this year, through materials prepared especially for them. The coin card this year will be in size and shape the same as last year but will have an entirely new cover. The drawing on the cover shows the interior of a church, with a family, father, mother and two children, walking down the aisle to place their contribution for the World Emergency Forward Fund in the offering plates on the communion table. There is a little girl standing beside the table giving her gift. The single verse, "Freely ye have received, freely give," appears beneath the cover drawing. We hope this cover will help to carry into the minds of the children that the gifts made are to be placed by them individually in the offering plates provided, at a time when all members of the church are bringing their gifts. It is being suggested that this offering be made on Communion Sunday in October, November and December. Would it not be possible on these Sundays to make all the children of the Sunday school a part of the Sunday morning worship service for a brief time at least, so that all might have an opportunity to make their gifts individually, yet feel themselves a part of a greater fellowship of Christians whose concern for a world and its needs is being expressed?

In addition to the coin card, there will be available a series of three letters for each child. These letters will be reproduced to look like a personal letter. They will be written in story form, interpreting the projects to which the World Emergency Forward Fund will be directed. It is suggested that one letter a month be used with the Beginner, Primary and Junior children. It may be read and discussed the Sunday before Communion Sunday, so that the children will have an intelligent background for their offering.



WORLD EMERGENCY FORWARD FUND

Freely ye have received, freely give.
— MATT. 10:8.

We had hoped to be able to provide a mailbag from which the children might receive their letters. This was impossible because of the cost involved. However, a group or department may wish to make such a mailbag for use in their own school. It could be made from heavy paper or cloth, fashioning it after a genuine mailman's bag. The child may have his letter to take home after it has been used.

These coin cards and letters for each child may be secured in a quantity sufficient for every child under twelve years of age in your Sunday school. The other groups of children who are active participants in your program for children, such as the Children's World Crusade, Weekday Religious Education classes, after-school activity groups and junior societies will surely want to be included in this program of giving.

The World Emergency Forward Fund is an over and above gift that is in addition to the regular missionary giving to the unified budget. Such stewardship projects as "Money Travels" and "Workers Together" will be used for the regular missionary giving throughout the year.

The children's participation in the World Emergency Forward Fund is under the leadership of the Woman Commissioner for the State, Association and Local Church. The materials, however, will be available through your state Baptist office.

Magnetic Puppets

A FASCINATING WAY to portray a story is to make a puppet theater and to use magnetic puppets for the characters in the story. The enacting of "Gifts for Lupe," pictured in this issue, was part of a study of South America. This story was chosen for two reasons from the large number of stories about South American countries: first, the story could all be played in one stage setting, and second, there were only three characters, the two children and the squirrel. These are both important considerations, for it would be confusing to try to change scenes, and more than three characters cannot be manipulated easily.

The supplies gathered included a large piece of thin glass (the magnets will not work through heavy glass), a cardboard carton, crepe paper or cloth for curtains, small doll-house furniture, small paper dolls (large ones cannot be moved with magnets), paper clips and magnets.

The cardboard carton was made into a stage with the large glass used for the floor. This was high enough from the table on which the theater rested so that the magnets could be manipulated easily under it.

As one group constructed the theater, another group worked on the puppets. When the small paper dolls were cut out, a strip of paper the width of a paper clip was left on the bottom of each one. This was folded back for the doll to stand on, and a small paper clip was attached. The boys then practiced moving the figures by means of the magnets under the glass.

The play, which had been written from the story, was then read, and the puppets were moved across the stage as directed by the words of the play. The children were delighted as the boy and girl in the play went in and out of the door and walked around the room and over to the squirrel's cage. Finally the squirrel was let out of his cage, and how the children laughed as the squirrel went from davenport to table to piano, the boy and girl after him!

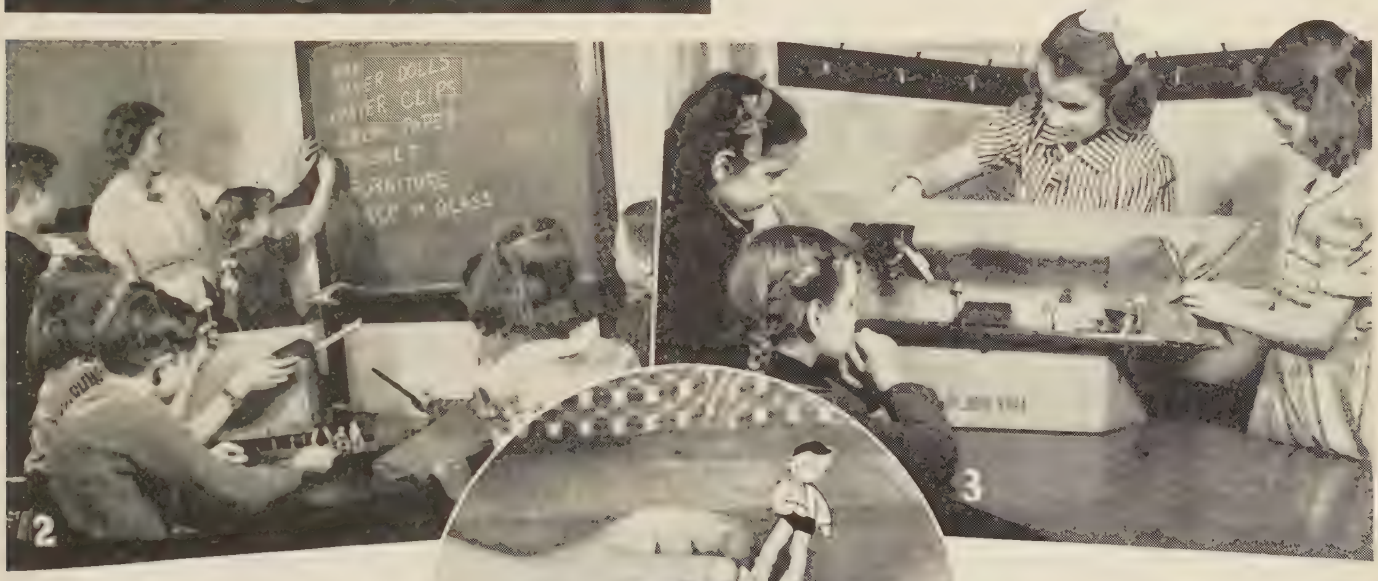
(Please turn to page 32)

DRAMATIZING A STORY WITH

MAGNETIZED PUPPETS

THIS IS HOW WE DID IT:

1. THE JUNIORS DECIDE TO DRAMATIZE THE STORY "PRESENTS FOR LUPE" IN A MINIATURE THEATER.
2. MATERIALS FOR THE MAGNETIZED PUPPET SHOW ARE BROUGHT AND CHECKED.
3. FURNITURE IS ARRANGED IN BOX THEATER WITH A LARGE PIECE OF GLASS FOR A FLOOR.
4. A PAPER CLIP IS ATTACHED TO THE PAPER FIGURE TO BE ATTRACTED BY THE MAGNET.
5. TWO BOYS PRACTICE MOVING FIGURES ACROSS GLASS WITH MAGNETS.
6. THE DRAMATIZATION IS PRESENTED TO THE DEPARTMENT.



Pictures by Albert L. Linder

Arranged by Louise S. Linder

The Feast of Tabernacles

By ELIZABETH S. WHITEHOUSE

The last of a series of articles on the Jewish festivals mentioned in the Bible

THERE probably was not a breath of air stirring that day when Jesus' brothers dared him to go up to Jerusalem to the Feast of Tabernacles and make himself known to the world (John 7: 2-52). It was in the month *Tishri*, our late October. The smell of freshly plowed earth filled the land. The empty fields lay with their brown furrows turned to the burning skies, awaiting the first drops of the early or former rains, the promise of next year's harvest. Every barn and bin was bursting with the ingathered harvest; only the blood-red pomegranates remained to be gathered.

Along every road and well-trodden path, great caravans of Jews were on their way to Jerusalem. Each man led an ox, sheep or goat, which he would offer to God. Or, if he were too poor for this, there was a jar of finely ground flour to be used as a meal offering, or a bottle of wine to be poured out as a libation upon the altar. There were, too, generous offerings of grapes and other fruits, and measures of late wheat.

After the long, dry seasons the thick dust burned the feet of the tired pilgrims. Sometimes there was a rough, dry stream bed to cross, or a swampy field beside the Jordan or along some brook bank to be waded. Here and there could be found a stretch of good road built by the Romans, but as all users must pay a toll to their conquerors, these highways would be carefully avoided.

Especially eager were those who made the pilgrimage for the first time. They had heard so much of the beauty of the city, of the wisdom of its scholars, of the wonders of the ceremonies so soon to be viewed in the magnificent Temple. They hurried along, their staves in their hands, their waterskins and food containers on their backs, leaving the older pilgrims far behind, in their eagerness to catch their first glimpse of the Holy City.

The way had been hard, even dangerous, and some of the pilgrims were close to exhaustion, but songs mounted and aching muscles were forgotten in an ecstasy of expectation. The Temple, its golden plates gleaming in the sun, spurred them to new effort. The white marble of the façades dazzled their dust-burned eyes. Citizens of the Holy City awaited in the gate to welcome the endless line of pilgrims. They had come from many lands, and spoke many tongues, but on this feast day all were brethren.

But Jesus had no part in such a happy crowd. Deserted by his family, he came secretly and alone to the feast. In the city he found the pilgrims busily raising their booths in the courtyards, in the market places, on empty fields, or even on the rooftops. There they stood, dwellings of green boughs and branches so intertwined that the stars were clearly visible as the devout within their shelter lifted their eyes in prayer. The weather was sultry, and since rain was unheard of at this driest of all seasons, the pilgrims were content to dwell in their booths. Garlands of fruit, laced with willow, fragrant myrtle and olive branches hung from the walls and roof of the booths. Was there a dwelling place for the Master among the pilgrim families that day when he reached Jerusalem? The streets of the city were adorned as were the booths, and the very air was sweet to breathe. Was there a garland-hung doorway where Jesus might find shelter from the enemies who sought him? Was there a kind friend who would offer him hospitality?

On the first morning of the feast the pilgrims hastened to the Temple to witness the pouring out of the water libation, which marked the beginning of the feast. Each morning and evening for the eight days of the feast's duration, it would be faithfully performed. Happy crowds formed a procession behind the officiating priest, who carried a large golden vessel. Down to the spring of Shiloah, he led them and there he filled the ewer. Returning to the Temple by way of the Water Gate, he was greeted in the inner court by a rejoicing throng. Priests blew on silver trumpets the ceremonial call, t'ki-oh, t'ru-oh, t'ki-oh, while a choir of Levites chanted the words of the prophet, "With joy shall ye draw water from the wells of salvation." Long willow branches stood upright beside the altar. The morning sacrifice had already been consumed. The priest bearing the water poured it into one of the two silver containers whose narrow spout was trained upon the altar. The Levite choirs broke into song, and the entire assembly gathered in the inner court twirling palm branches over their heads and joining in the song.

All day the smoke of countless sacrifices rose to heaven in a never-ending cloud. The pilgrims came and went as their sacrifices were offered up. They wandered in small groups through the colonnades of the Temple. They paused to listen to a heated debate between some Pharisees and Sadducees, or to hear the rabbis from strange places interpret and discuss some fine point of the law.

It was on this first eventful day that the multitude looked for Jesus. "Where is he?" they whispered to each other. "Ah, but the Nazarene Rabbi is good," said some, and recalled his mighty works. "Nay, he leadeth the nation astray," declared others, and frowning, continued their relentless attempt to destroy the Master.

In the evening of the first day came the torch dance, an unforgettable ceremony. The Great Court of Women was ablaze with lights from the great Menorahs which stood fifty feet above their bases. As the lights flared higher and higher, the sound of lutes was heard, and the dancers, the finest men in Jerusalem, entered bearing torches in their hands. As they danced, the torches were thrown high in the air and caught again. All through the night they danced, while on the fifteen steps that led to the Court of the Women, the Levite players beat their cymbals, blew their trumpets, or struck the strings of harps and lutes, singing the while, the Psalms of the Ascents.

The days between the first and last days were semiholidays. There was much visiting and sightseeing. The devout clung close to the Temple and listened eagerly to the discourses of the visiting rabbis. On the fourth day of the feast the young Rabbi from Galilee "went up into the temple and taught," and all who heard him marveled at his knowledge of the Law. But his enemies drew close, held back in their intention only by the eagerly listening crowds that constantly surrounded the young Master, now that he had come into their midst again.

And so the days passed one by one. Each morning a new procession of pilgrims accompanied the priest down to the spring of Shiloah, and back again to the Temple courts to witness the great libation. "Now on the last day, the great day of the feast, Jesus stood and cried, saying, 'If any man thirst, let him come unto me and drink.'" How eagerly the hungry-hearted pilgrims listened to a new message of hope! What feeble help did the spring of Shiloah offer in comparison to that invitation!

(Please turn to page 25)

Music in the Nursery Department

By MRS. J. E. CARLSON

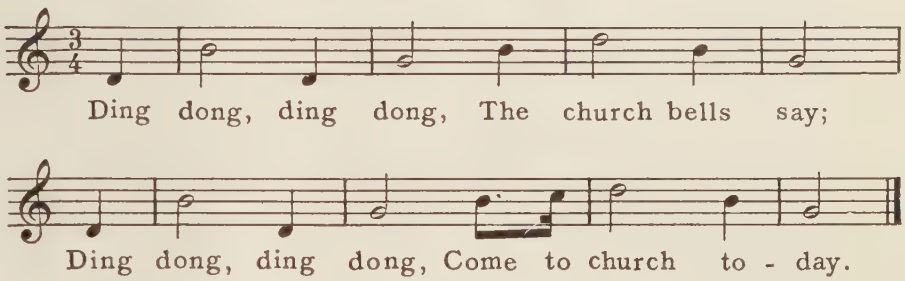
PART II

SOUND and movement are of particular interest to a young child. Little children make spontaneous musical sounds when at play; they imitate street sounds, bells, whistles, or sing snatches of song. The cooing baby imitates the inflections in the mother's voice long before he can speak words intelligently. Since sound is so natural an accompaniment of play, it should be utilized by the Nursery Department in every possible way.

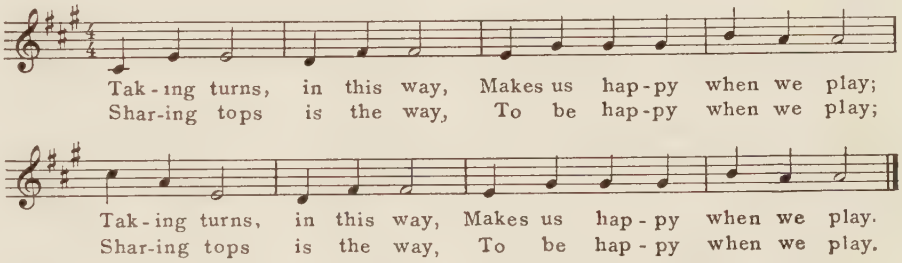
Recent studies of the child's singing voice reveal the fact that we have probably overstressed the high pitch for singing. Though E above middle C to E an octave above has been accepted by most music teachers as the proper range for children's songs, it has been found that children left to themselves actually use middle C to C an octave above as their natural range, with a mean level at E. Children who have difficulty with the higher pitched songs or who will not sing them at all join happily in the singing when songs are adapted to their natural pitch level.

Children learn to sing by imitating others. When a new song is presented to them, the teacher should sing it through several times, without piano accompaniment. In this way the children hear the simple melody. The harmony is often confusing to them. They also have a better chance of understanding the words when the song is unaccompanied. It is better not to separate the words from the music. That is, do not teach the words first in a speaking voice and then expect the children to combine those words with a tune.

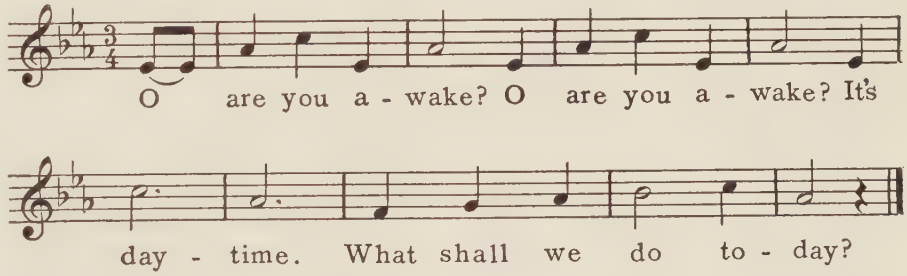
A song will always be more meaningful when used as some related experience occurs. For instance, a song about a train should express the feeling which accompanies building a train of blocks and having a ride; or a song about a pet should follow a vivid story or an actual experience with a pet. It should be the spontaneous expression of an emotion. On one occasion, as we talked to the children about happy times at church, we heard the bells ringing in a near-by church. The bells sang a song to us, and we listened to it. We wanted to express what the bells said to us, and so the following song was worked out to enrich this experience for the children, and was sung to them when we heard the bells, or when we talked about the church.



In this school many of the children had their first experience in sharing and taking turns with equipment, and to help them in this social adjustment, we worked out this song. Because it was sung to them, and later by some of them, as they actually shared and took turns, it was much more meaningful than it otherwise could have been.


Tak - ing turns, in this way, Makes us hap - py when we play;
Shar-ing tops is the way, To be hap - py when we play;
Tak - ing turns, in this way, Makes us hap - py when we play.
Shar-ing tops is the way, To be hap - py when we play.

The rest period was a difficult time for some of the children in the group so the room was darkened somewhat, in order to induce a feeling of relaxation and restfulness. At the end of the period we used this song to let them know that rest time was over, and that it was time to play again.



Later we added the following verses about the clock telling what to do during various times of the day and the week.

1. Have you washed and dressed? Have you washed and dressed?
   The clock tells, It's time for breakfast now.
2. Let's lie down and rest; Let's lie down and rest;
   The clock tells, It's time to rest awhile.
3. Are your toys put away? Are your toys put away?
   The clock tells, Daddy will soon be home.
4. It's time now for bed; It's time now for bed;
   The clock tells, It's time to go to bed.
5. It's Sunday today; It's Sunday today;
   The clock tells, It's time to go to church.

The Nursery Class teacher may direct the child's musical activities with the definite aim of developing the ability to listen to and enjoy music. One's musical taste is determined in large part by familiar music, and the only way to have it become familiar is to hear it over and over again. So the Nursery Department may help the children become familiar with the melody of the great hymns of the church, or with any other classical music. Dorothy Baruch says, "The teacher who knows both children and music is best fitted to stimulate lifelong interests in music. Some of the most beautiful music is the sim-

(Please turn to page 25)

Religious Values in Housekeeping Play

By ESTHER FREIVOGEL

Ralph Berry

"YOU LET the children play 'house' in the Beginner Department?" asked a young new teachcer in surprise. "I thought the purpose of the Beginner Department was to teach religion."

New teachers and parents are justified in asking this question and in making the above statement. Playing "house" certainly seems like an activity for the home rather than the church school. Not until Jesus' teaching on our two great religious responsibilities is recalled and a careful study made to discover whether or not they can be realized to some extent through housekeeping play are we fully justified in letting the children play "house" in the Beginner Department.

Jesus taught that we should love God and love our neighbor as ourselves. These are the two sides of true Christian religion. They involve a great deal —the discovery of God, fellowship with God, and the many-sided relationship of person with persons. Can the love of God and love of others be awakened and fostered through housekeeping play?

Discovering Values

It isn't much fun playing "house" alone. More than one child is needed if the play is to give satisfaction. As soon as two or more children are gathered together in a natural play experience, you have a situation in which Christian living can be taught at the child's level of development. Dishes must be shared if all are to have fun. Betty likes to be "mother" as well as Jane; therefore, it isn't fair for Jane to be "mother" and wear the little gingham apron every Sunday. No amount of talking by the teacher is as effective as housekeeping play in helping a child realize that other children have desires similar to his own. It affords practice in loving one's neighbor. "Be ye kind" is just so many words until it is made to live in a situation such as playing "house." Dinner is being served when another child comes along and expresses a desire to play. Quickly one more chair is squeezed up to an already crowded table. When the family gets too big for comfort, a new household is set up in another part of the room. This makes necessary the sharing of supplies. Visiting gives further practice in Christian thoughtfulness, kindness, and courtesy. In such an informal "home" situation favorite stories and songs may be recalled for the "children" of the families. Review in a playhouse setting is interesting and alive instead of a dull procedure under which little children yawn and giggle.

The time comes for the children to learn of God's care for them through his gift of food. When the children begin to prepare dinner in the playhouse, a teacher who has made herself a part of the play group suggests that they go out to a "farm" to get food. On the opposite side of the room they find a teacher-farmer and some child-farmers hard at work in their garden. Pictures of vegetables cut from magazines and seed catalogues have been arranged in rows on the floor. The "mothers" give their orders and the "farmers" do the picking. The teacher-farmer explains as she works that their garden would not be so fine if all of the farmers had not worked hard planting seeds and keeping out weeds. She also points out that there could not have been a garden if God had not planned a world in which there are rain and sunshine and seeds with life inside to make them grow. This message in such a play situation makes a far deeper impression on children than it would if it were told to them as they sit formally in chairs. Our dependence upon God and responsibility to him can be taught in connection with housekeeping play.

When the children have returned from the farm and have prepared dinner, they will be more ready to give thanks to God before "eating" than if they had not participated in this play. The thought of turning to God in thanksgiving before meals can readily be developed by a teacher who joins with her children in housekeeping play. If a picture of a family saying grace is hung in the playhouse corner, it, rather than the above play, may initiate the saying of grace.

A little new boy and his mother entered a Beginner Department. The child hid behind his mother's skirts, peeping around at the teacher as she talked to his mother. "Come and see what we have in our room," the teacher invited. The little fellow continued to cling to his mother's skirts, but he did not fail to see some children building a block church and others happily playing "house." "Wouldn't you be interested in visiting with us this morning?" asked the teacher, directing her question to the mother. To her surprise the little boy looked up at his mother and said, "I think I'm going to be *interested* in this Sunday school." The mother explained later that the child had attended a very formal Sunday school where he was most unhappy. If housekeeping play did nothing more than to awaken the child's interest in Sunday school, and cause him to want to stay, we would be justified in having it in the department. But the above discussion reveals that it can also have definite religious values if wisely guided.

The Place of the Teacher

After a teacher has clarified her thinking on the religious values that are possible in housekeeping play, her first responsibility is to provide a corner equipped for such play. This need not involve a large expenditure of money. Many things can be made by the children's fathers or by older boys of the church school. Painted orange crates

make satisfactory cupboards. Solid wooden boxes can be transformed into doll beds and a small table. An important point is to see that the legs are well braced. It is discouraging to have a table or bed with legs that are constantly folding under. Giant-sized wooden spools make very substantial legs for a low box bed. Mothers can make a cotton mattress, pillows, sheets, cases, table cover, dolls' clothes, and small towels. Dust cloths give practice in an activity that even little children can engage in at home. Some few things must be bought: dolls, unbreakable dishes, cooking utensils, a small broom and dustpan. Small cereal boxes and cans should be saved to equip the cupboard.

An alert teacher will observe children at play and provide them with special materials as they are needed. Pictures of food cut from magazines and labels make a dinner or a farmer's garden more realistic. A truck may be needed to haul food from the farm to the home. A paper sack makes a satisfactory postman's bag and old postal cards and addressed envelopes provide him with something to deliver. Pictures of the nativity are hung in the playhouse and "mothers" tell their "babies" the Christmas story. A wise teacher observes without making herself felt; when she supplies extra materials she asks, "Could you use this?" or "Would this help in your play?"

Sometimes a teacher will enter in and be a part of the housekeeping play. She is a visiting aunt, a big sister, a farmer, the minister, etc. She weaves into her conversation with the "family" thoughts which will help in the realization of the religious objectives for beginners. Occasionally she must step in as a teacher and help turn selfish behavior into unselfish behavior. Without the guidance and help of a wise teacher housekeeping play will have little or no religious value.

MUSIC IN THE NURSERY DEPARTMENT

(Concluded from page 23)

plest, but in it is the breath of life. Children have a right to this."[1] Such music could be introduced during the rest period or as the children are arriving, or at any time when it best fits into the program. If the Nursery Class teacher or pianist is unable to produce this type of music, a victrola may be used with splendid results.

Miss Thorn says of the piano, "The piano in the home or in the school may be an instrument of good or evil. Like any other instrument or material, in skilled hands it becomes a thing of beauty, but the reverse is also true. Every home and schoolroom should be equipped with a good piano, but the value of the instrument depends on wise and careful handling."[2] While a piano may be used to good advantage in the Nursery classroom, it is not essential. If the room is large enough for the group and all its activities, a piano may be a valuable piece of equipment, but if the room is small, the space may be much more desirable than the instrument. Singing and rhythmic activity may be carried on without a piano as well as with one, and since space is essential, it should be the determining factor. If the space permits a piano "The children should feel that they have a share in the piano. In order to establish this feeling they should have opportunity to use the piano. There should be times when even the youngest children are allowed to experiment. This means that adult supervision is necessary, for even very young children of nursery age may be taught to play so that the tone is soft and pleasing and not the harsh sounds produced by aimless banging."[2] We have had some lovely experiences in taking turns and sharing with the piano.

The impulse to move in rhythm is innate in most individuals. In many nursery schools, music is considered as a play activity, since rhythmic activity is a natural form of expression for the young child. Such activity may be very creative, and the experience may be offered by instruments or by singing. All innate rhythm needs outward expression. Any playground which provides a swing, a rocking board, or a teeter-totter offers delightful opportunity for rhythmic activity. Since very few churches have the space to provide such equipment for their Nursery Classes, a child bouncing a ball, or pushing a train may have wonderful new possibilities opened up to him if the teacher puffs a slow "choo-choo-choo" as he carefully pulls the train about the room. Movements should always be natural, so when in imagination, the nursery child is a cat, a dog, a frog or an elephant, or any other creature, music comes to life.

A public school music supervisor says, "Music that really functions in child life and enriches living is music not dependent upon some imposed leadership, but music that springs from within; music that belongs not to the gifted few but to every child; music that is simple and beautiful, within the child's understanding; music in which he has the ability to participate joyously and independently."

[1] *Parents and Children Go to School.*

[2] *Music for Young Children.*

THE FEAST OF TABERNACLES

(Concluded from page 22)

After the Temple was no more, the last day of the feast took on a new meaning; it became perhaps the most meaningful of all Jewish holy days. In the lands of the dispersion, a ninth day (*Simchas Torah,* or "rejoicing in the Law") was added to the celebration of the Feast of Tabernacles for the purpose of rejoicing in the Torah. The occasion lost some of the bonds that had formerly held it to the life of nature and the changing seasons of the year. Jews celebrate now, not because of the grapes and the grain, but because of the Torah. The booth and the *lulov* or palm branches shaken in the ceremony have been given new interpretations; when shaken today in the synagogue they are used as religious symbols only.

One of the most interesting customs for *Simchas Torah* is the removal from the ark of all the Torah scrolls, which then are carried by devout Jews in procession around the synagogue and around the reading desk. Young and old fall in behind them in procession, the children carrying little illuminated flags. At the head of the procession marches the cantor who sings songs in praise of Torah, and the procession joins in.

Then the great scrolls in their colorful wrappings are returned to the ark—all but one. Carefully that one scroll is laid upon the desk. One roller is heavy with the portion of the Torah which has been read throughout the year. The other roller is nearly bare as the rabbi reads the last portion for the day. As he nears the end of the portion he calls for witnesses from the congregation to come and see and hear the last holy words read. Over and over the ceremony is repeated until all the adults and the boys who have been confirmed go forward to witness and to recite the benediction. Then comes the call for "all the lads," and all the boys under thirteen go forward in a group to witness the reading of Torah. With them is an elderly Jew; the old man spreads his prayer shawl over the bowed heads and recites the benediction slowly, while the boys repeat it after him word by word. At the end the entire congregation joins in a great "Amen."

Now the elders come forward and aid in the rewinding of the scroll so that the burden of the rollers is reversed, and the first words of the sacred law are read aloud in the ears of the congregation. Thus is the law of God engraved on the hearts and minds of a people who never cease to read it.

Primary Worship Suggestions

GOD IS NEAR

By MARY GRACE MARTIN

THE OBJECTIVE of this month's worship suggestions is to help the children to become more deeply aware of God's nearness, to sense his love, and to respond to him through worship and loving companionship.

In preparing for these sessions, the leader will wish to gather a number of pictures. Look through the files of the Primary Picture Sets for appropriate pictures. Others may be borrowed from the beginner files. A picture of the local church may be used for Session 5.

If a group walk is planned for Session 3 it will be necessary to consult all the teachers of the department since more time may be needed than usual.

The songs and music are found in *Primary Music and Worship,*[1] and *Worship and Conduct Songs,*[2] as indicated.

1. When I Wake in the Morning

Through this session we hope to encourage the habit of thinking of God when first waking in the morning. For the worship center find a picture of a child looking from a window. You may bring some leaves or flowers and speak of these as things that remind you of God when you wake.

QUIET MUSIC: "Father, As the Morning Sun."[1] "While we listen to our worship music today, try to think what you can see from your window when you first open your eyes in the morning. Can you see anything that helps you to think of God?"

SONG: Stanzas 1 and 2 of the above

CONVERSATION: "Billy, did you look out of a window when you first opened your eyes this morning? What did you see? How many of you could see the sunshine? When I looked from my window I could see some trees with leaves like these. (Or you may refer to flowers, blue sky and other things that remind you of God.) It seems wherever I am and wherever I look I can find something that reminds me that God loves me and is near."

SONG: "Every Morning Seems to Say"[1]

STORY: "What Bert Heard in the Morning"

Bert had slept soundly all night. The sun already was peeping through the window when Bert opened his eyes. Before he could go to sleep again a thrush flew to a tree that reached a branch almost to Bert's window. There the thrush sat and sang its morning song. It seemed to be singing, "Wake up! Wake up! God loves you and he is near." Though Bert could not see the bird, he could hear every note of its song.

As he lay looking at the window, a red-and-gold maple leaf danced slowly past. He sat up in bed and watched it fall. As he looked at the maple tree, it seemed to be dressed in leaves like the one that had fallen. A soft breeze was playing with the leaves and letting sunbeams dance on the windowpane. Bert thought the leaves were whispering to him, "Good morning. Good morning. God loves you and he is near."

Then a big gray squirrel with a tail like a brush came and sat on the nearby branch. He seemed to look straight at Bert. In its silent language the squirrel seemed to be saying, "Why don't you get up, you lazy boy? God has made a lovely new day for you because he loves you and he is near."

And I think that is the reason Bert stood by the window and sang the song he had learned at church school, "Father, we thank thee for the night."

SONG: "Father, We Thank Thee for the Night"[1]

SCRIPTURE: "There is a verse in the Bible that reminds us that morning brings joy with it." Read Psalm 30: 5, "Joy cometh in the morning." "Will you try to remember it this week and look for some of the joys that God sends to you?"

PRAYER: "Dear God, we thank you for mornings and the joys that each new day brings. We thank you for your love and we are glad to feel you are always near to us."

SONG: "God Is Near"[1]

2. When I Go to Sleep

Today we shall try to help the children to feel the nearness of God when darkness surrounds them. Use pictures showing children looking at the stars or the moon, saying bedtime prayers, or sleeping in bed.

QUIET MUSIC: "A Night Time Song."[2] "Our music today reminds us of the nighttime when we also feel that God is near. While the music is played, will you close your eyes and try to think of some of the things we may see or hear that remind us of God even when it is dark."

SONG: "God's World"[2] (stanzas 1 and 2)

CONVERSATION: "James, did you discover some morning joys last week? What were they? Did they make you think of God? Ruth, when do you feel

Ellis O. Hinsey

that God is close to you? Some people feel that God is especially near to them during the nighttime when all is dark. Can we see anything in the nighttime that we cannot see during the day? (Stars, moon, lacy tree shadows.) Sometimes I feel that God is very near to me when I see a star twinkle. That reminds me of another verse of our song."

SONG: "God Is Near,"[1] stanza 4

STORY: "When Jacob Felt God Was Near." Tell or help the children to recall the story of Jacob's dream, Genesis 28: 10-16. See story for Year I, Unit 1, Session 1.

CONVERSATION CONTINUED: "We don't often sleep outdoors as Jacob did, but we can feel God's nearness just the same. Do you say a prayer before you go to bed? Here is one some boys and girls like to say."

PRAYER POEM: "Thank You, Father"[2]

PICTURE STUDY AND POEM: If possible show a picture of a mother hearing a child's bedtime prayer. Read the song poem, "Mother's Good Night."[1] Emphasize that even after Mother leaves us alone, we can feel that God is with us and we can rest in sleep. Read "I Lay Me Down in Peace."[1]

SCRIPTURE: Read what God told Jacob, Genesis 28: 15, "Behold, I am with thee, and will keep thee."

PRAYER: "Dear God, we thank you for the quiet nighttime when we can rest and sleep. Even when we do not sleep we are glad to know that you are near to us. We thank you for the stars and the moon that tell us of your love at night."

SONG: "Father, We Thank Thee for the Night"[1]

3. When I Take a Walk

Today let us try to help the children to feel the presence of God during outdoor activities. If it is possible prior to the worship period, let the group take a brief walk around the church to look for things that make them think of God. Bring to the worship center some autumn leaves, fruits and pictures that suggest

what might be seen during a walk in the community.

QUIET MUSIC: "Thinking of God."[2] If a walk has been taken, ask the group to recall things that they saw that made them think of God. If no walk was taken, ask the group to imagine that they are taking a walk in a local park, along a rural road or a beautiful street familiar to the group.

SONG: "This Is My Father's World"[1]

CONVERSATION: "We all like to walk in God's outdoors. I wonder what we saw this morning that tells us that God loves us and is near. Did anybody see something beautiful very close to the ground?" (Flowers, grass, fallen leaves or fruit.)

SONG: "God, Who Made the Earth."[1] (Omit stanza 3)

CONVERSATION CONTINUED: "Did anybody see something about as tall as a house that tells of God's love?" Talk about various kinds of trees, nuts, birds or squirrels that may have been seen. Sing stanza 3 of "God's World."[2]

"Did anybody look higher than the tallest tree and find something to tell him that God is near?" (Speak of blue sky, fluffy white clouds and the sunshine. If these were not seen, pictures may be used to suggest what may be seen often on sunny days.)

POEM: Read "Overtones"[2]

CONVERSATION CONTINUED: "Did anybody hear something outdoors that whispered of God's love? Perhaps if we are very quiet now we may hear something." Listen for bird calls and the wind rustling the leaves of trees. "We can see robins and woodpeckers and wrens when we take a walk, but can we see the wind? No, we can't see it, but we can see what it does and we can feel it. Just so, we can't see love, but we can feel it in our hearts or we can see what love does."

SONG OR POEM: "God's Love"[1]

SCRIPTURE: "There are some verses in the Bible that tell us how God's love is shown all around us." Read Psalm 33: 5*b* and 1 Timothy 6: 17. "And here is a verse you may say to God whenever you take a walk or see the outdoor gifts that God gives to us." Read "I thank thee and praise thee, O God," Daniel 2: 23. "Perhaps we all can say that to God now as we think of what we heard or saw this morning."

PRAYER: Allow time for silent prayer, or let the group enter into a circle prayer using the verse individually and naming something that was enjoyed this morning. Close with a brief informal prayer.

SONG: "God Is with Us"[1]

4. When I'm All Alone

Children often feel a sense of loneliness when left to themselves for brief periods. Today we shall try to help them to feel that they always can count on God to be near them.

QUIET MUSIC: "Communion."[1] "Today we shall think how God is near us even when we think we are alone. During the music, will you try to recall times when you felt very much alone?"

SONG: "How Strong and Sweet My Father's Care"[1]

CONVERSATION: "Most of us like to be with other people, but sometimes it is necessary to be all alone for awhile. Then we may feel sad and lonely and pity ourselves if we forget that God is near. Betty, were you ever so sick that you had to stay in bed alone while mother was downstairs busy with her work? Did you wish for somebody to talk to? James, did you ever have to do some work all by yourself for a long time? I guess all of us feel lonely at times. We are lonely because we forget that our best Friend is near us and ready to listen to us if we speak. Who is our best Friend? Isn't it strange that we should forget about God when we need him most? What can we say to God when we are all alone? We can try to tell him all the things for which we are thankful. That would take a long time, wouldn't it? Then, too, when we have had a very happy time, we usually like to tell Mother and our friends about it, but often we forget to tell God about it. He is interested in our happy times, too.

"Sometimes things go wrong and we feel very hurt. We may even go off by ourselves to cry or pout. We wish for somebody who will understand our trouble and sympathize with us. There is no better friend than God to whom we can tell our troubles and problems. We can ask him to help to make us glad again, and he does when we let him. No matter where we are, how happy we are or how sad we are, God is near to hear us when we speak to him."

SONG: "Anytime, Anywhere"[2]

A BIBLE VERSE TO REMEMBER WHEN LONELY: Recall Genesis 28: 15

A SONG TO SING WHEN LONELY: "God Is with Us"[1]

PRAYER: "Dear God, we are glad to know that you are always near. Help us to think of you when we are lonely. We know you always are ready to hear about the things that make us glad or sad."

A PRAYER POEM: "The Prayer of the Children"[1]

SONG: "God, Who Made the Earth."[1] In the last stanza substitute "when I'm all alone" for "when life's clouds come on."

5. When I Go to Church

Today we want to help the group to feel that God is near when they are at church, and that people like to come to church where they can worship God together. For the worship center, have a picture of a church or of people worshiping at church. The open Bible and burning candles will help to create the church atmosphere.

QUIET MUSIC: "Church Bells."[1] "Church bells call people to church on Sunday mornings. While the piano gives us church-bell music, try to think why people like to come to church."

SONG POEM: Read "Come to Church"[2]

CALL TO WORSHIP: "O Come and Let Us Worship"[1]

SCRIPTURE: Psalm 100

SONG: "This Is God's House"[1]

CONVERSATION: "Paul, what is another name for 'God's house'? I wonder why people build churches when we can feel just as near to God outdoors or at home. How many of you like to come to church? Nancy, why do you like to come to church? Billy, why do you think your parents like to come to church? We like to come to church to sing praises to God, to pray to him or to bring offerings to show our love to him and to feel that he is very near to us.

"It is nothing new for people to have special places and houses where they can worship God. Long, long ago, before there were any churches, people felt near to God outdoors just as some of us have felt. Sometimes they wanted to mark the place where they felt especially near to God, so they could come back to the same place. They placed a few stones together under a tree or on top of a high hill and called the stones an altar. There they would come to talk to God and to bring offerings to show their love for God.

"Later some people thought an altar is such a sacred place that it should be made very beautifully and protected from the weather. For a long time the Hebrew people had a very special altar protected only by a tent. When they moved to a new place, they took the altar and the tent with them.

"Many years later a great king planned and built a very beautiful building in honor of God. It was called the Temple. It was built of precious wood and decorated with gold. It was located on a high hill and many people climbed that hill to worship God in that beautiful Temple just as you worship God today. They sang praises to God. They prayed to God and listened for God to speak to them. They brought offerings to show their love to God, as you did today, although the offerings were not coins such as you brought. Since that time many temples and churches have been built in honor of God, and often we refer to such a building as a 'house of God.' Would you like to sing a praise song to him just now?"

(Please turn to page 32)

Junior Worship Suggestions

THE BIBLE
A Book for Everyone

By DORIS CLORE DEMAREE

IN THIS SERIES of worship programs we will try to help the juniors to understand and appreciate that the Bible we use also is used by Christians around the world in worship and daily living.

Whenever possible you will want to make use of memory passages and new hymns that the classes will have learned. If the first-year class makes the large scroll you will want to use it in the worship center.

An effective worship center will be conducive to a reverent atmosphere of worship. Cover a small table with a white drape reaching to the floor. Upon this place a large attractive Bible with top raised slightly. At each side place bud vases filled with leaves or berries. On the fourth Sunday use a small Bible, hymnal, and story paper open to the devotional section and arranged as a junior might arrange a place of worship in his own room.

Your worship experiences will be enriched if you write to the American Bible Society, Bible House, Park Avenue and 57th Street, New York, N. Y., for helpful materials. *Good Housekeeping*, November, 1942, has interesting pictures.

The group may learn Psalm 119: 105 set to music and reproduced here.

For Beginning Each Service

QUIET MUSIC: "Hinchman," by Burnap[1]

CALL TO WORSHIP: First and second Sundays, Psalm 95: 6 or verse 1 of "Teach Us Lord"; third, fourth and fifth Sundays, Psalm 118: 24

HYMN OF PRAISE: Choose from "Praise the Lord: Ye Heavens, Adore Him"[1]; "O Worship the King"[2]; "Holy, Holy, Holy!"[1] "God of Our Fathers, Whose Almighty Hand"[1] (verses 1, 2); or "My God and King."[2]

PRAYER: Our Father, again we come together to worship thee. As we sing thy praises, as we talk together, and as we talk to thee, we remember that others around the world also are worshiping thee. As we feel so near to thee help us also to feel near to them. Amen.

OFFERTORY: Hymn of Dedication, "We Give Thee But Thine Own"

1. The Bible, a Book for Those in Our Land

SCRIPTURE: Read from Bibles in unison. Choose a familiar passage. Consult the primary leader concerning those known by the first-year pupils. Psalm 100 may be used.

LEADER: "We are proud of our Bible. We enjoy its stories and verses. They make us feel better. They help us to know God better. They tell us about Jesus. But we are not the only ones who enjoy and use the Bible. Many others in our land love it. In thousands of churches this morning boys and girls, fathers and mothers are reading and studying the Bible. Many others who are sick are reading and studying the Bible in their own homes or in the hospitals. In New York City there is a large building called the Bible House. In this building Bibles are printed for people to read in homes and churches. The American Bible Society also helps people to read the Bible in still another way. For five years there has stood in the corner window of Bible House a large pulpit Bible, whose pages are opened daily and an arrow laid upon the open book indicating one of the passages of guidance, comfort, learning or promise from the Word. Hundreds of people of all sorts read as they pass by."[3]

SONG: "Thy Word Is a Lamp"

STORY: "Carl's New Bible"

Sometimes we get so used to having the Bible we don't think about whether we are glad or sorry about it. But not Carl.

Ten-year-old Carl was going to Vacation Church School. Every day they read verses from the Bible but Carl did not have a Bible. Sometimes he looked on with another boy at his Bible. Sometimes there were not enough Bibles for Carl to do that. How he wished he had a Bible.

One afternoon Carl was wandering through the ten-cent store, just to have something to do. There he saw them. Such lovely Bibles they were. To be sure the print was rather small but Carl thought he wouldn't mind that if only he had twenty-five cents to pay for one. All the way home Carl thought about that Bible but he could think of no way to get the money.

Then ahead of him he saw the old, old lady. She wasn't very big and she couldn't walk very well but she was trying to carry a huge suitcase. As Carl came up she set it down to rest. "I'll carry it for you," he said. "Where are you going?" She told him, and Carl picked up the suitcase and started down the street. It was a load even for him.

W. Henry Boller

When he reached the house he set down the suitcase and started away. "Here!" the little old lady called. When Carl turned she was fumbling in her purse, then she handed him a quarter. Carl's eyes fairly shone and he almost didn't thank the old lady he was so anxious to get to the store before the Bibles were all gone. That night he slept very little, he was so excited about his new Bible.

As soon as he got to church the next day he showed it to Miss Jameson, and Miss Jameson showed it to the other juniors. She helped Carl to find the story they had read the day before. She said, "Let's thank God for Carl's Bible." And that is exactly what they did. (Based on true incidents.)

PRAYER: Of thanksgiving for the Bible and especially for the juniors' own Bibles

2. The Bible, a Book for Those in Other Lands

SCRIPTURE: Again choose a familiar and loved passage.

LEADER: "If someone were to ask you whose book is the Bible, what would you say?" (Let the juniors respond freely. Do not express your own beliefs. Suggest that a few of the juniors have some interesting things to tell about the Bible in other lands.)

FIRST JUNIOR: "Down in Jamaica there is an internment camp where people of different nationalities are being held. One day a letter came from them to the American Bible Society. It said, 'Please send us some English, German, Russian, Swedish, French, Italian, Spanish, Portuguese, Greek, Dutch, Lithuanian, and Arabian Bibles.' Now the Bible Society was so curious that when they sent the Bibles they asked them why they wanted so many kinds. The

medical missionary there wrote that the men were so interested in the Bible they wanted to learn to read it in different languages. Some had chosen one and some another."[3]

SECOND JUNIOR: "'A patient in the American hospital in Turkey was given a Bible, and carried it home to his Armenian village, proud of owning it. But a Moslem mullah (teacher) snatched it from him, tore it to pieces, and flung it into the street, where it lay until a grocer picked up the pieces to use as wrapping paper. Soon these were scattered all over the village as wrapping for cheese, olives and other purchases. It was not long before customers began to ask the grocer if he had any more such wrapping paper.

"'One day a Bible colporteur was making his rounds through Turkish provinces, and was amazed to find one hundred persons eager to buy Bibles in that village.'"[3]

THIRD JUNIOR: "Perhaps all of you have heard of Generalissimo and Madame Chiang Kai-shek and of how they read their Bibles daily. But they are not the only ones in China who know and love the Bible. Before the Burma Road was captured, one caravan of five and one-half tons of Bibles was sent into China. Of course this is only a small part of the total number of Bibles being read in China today."

LEADER: "We could go on and on telling of interesting things which help us to know how much the Bible means to people all over the world. Sometimes they will trade their most precious possession for one."

HYMN: "In Christ There Is No East or West"

SILENT PRAYER: Guide their prayer as follows:

"As you bow your heads will you think of what the Bible means to many people all over the world. (Silence.) Now will you think of those who have helped to take the Bible to others, and those who work to translate it into other languages. (Silence.) Think of the Bible you love, and the ways it means most to you. (Silence.) Now thank God for the Bible."

SONG: "Thy Word Is a Lamp"

3. The Bible, a Book for the Blind

HYMN: "God Speaks to Us."[2] Add to it the verse below.

God speaks to us in Bible verse,
In psalm and story we hold dear;
This Book of books still speaks to us
A melody of love.

LEADER: "We take our Bibles so much for granted that we scarcely wonder what it would be like not to be able to see to read our Bibles. Betty Lou was a junior girl who could not see well enough to read the ordinary Bible. When she wanted to study her church school lesson someone had to read for her. When she wanted to read only because she liked to read she couldn't; someone had to read for her. One day her parents found a Bible with very large print. They gave this Bible to Betty Lou. She could read it herself. How happy she was. She was so happy that she gave all the money she had of her own to help to give a Bible to someone else.[5]

"But Betty Lou could see well enough to read large print. That is not so with all people. Some are so nearly blind they cannot read even the largest print. Others are entirely blind. But even these people can have Bibles too. Blind people are taught to read books in Braille; that is, raised dots are arranged on the paper in certain ways for different letters. By feeling the dots they can read the books.

"An entire Bible written in Braille is in twenty volumes nearly a foot square and costs forty-seven dollars. This is too much for most people and so they may buy a small volume of Scripture passages.

"A blind Sunday school teacher calls it her 'treasure book!' She carries it with her to church every Sunday.

(NOTE: If the juniors never have seen a Braille Bible have a sample from American Bible Society which you will want to pass from junior to junior, now, so that they may feel of the raised dots. If you or they have seen such a Bible in use this is time to tell of it. It will enrich the worship experience.)

LEADER: "If you could not see, what special verse or passage would you want most to be able to read in Braille?" Let the juniors find and read as many as there is time for.

PRAYER: Thank God for the Bible, for its many translations, especially Braille.

4. The Bible, a Book to Use

HYMN: "God Speaks to Us"[2]

SCRIPTURE: Have one of the classes repeat their memory Scripture.

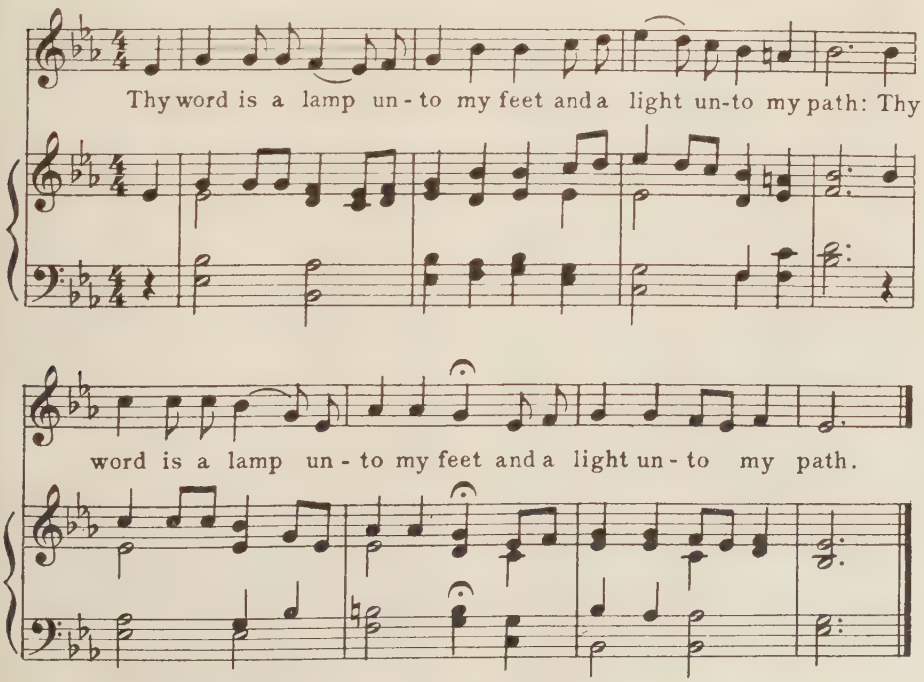
LEADER: "The Bible will do us little good if we let it lie on the table or shelf and never use it. What are some of the ways in which we may use our Bibles?" Let the juniors make contributions informally. Through their suggestions and your own guiding thoughts you will help them to a better appreciation of the use of the Bible in their own personal devotions and through reading particular passages for sheer joy of reading. Help them to understand how they may use their story paper with its section, "Thinking of God," their hymnbook and Bible at this time. In addition they will suggest the use of the Bible in study and group worship. Guide the discussion in such a way that they will decide to establish a time and place for their own devotions even though this may be only once a week at first. Do not urge them to plan more than they will carry out.

(Please turn to page 32)

Thy Word Is a Lamp

Psalm 119: 105

FAITH CHAMBERS WILSON



The Church and America's Peoples[1]

By LOUISE S. LINDER

Introduction

THIS FIVE-WEEK study is planned to lead junior boys and girls to know and understand the peoples of different nationalities and racial groups who make up our United States of America. The juniors will learn something of the cultural and spiritual background of each group and the contributions they are making to American life.

The various forces in America that are making it possible for so many races and nationalities to live as brothers in one country will be studied, with special emphasis on the work of the church, which is, of course, the strongest force toward brotherhood today.

If we could look into the life of each junior boy or girl, we would see that each one has had some experience with people of other races, either through meeting someone who was born in another country (in some cases his own immediate ancestors may have come here from another land), or through hearing discussions of such persons. Through these contacts, the junior has formed a pattern of attitudes toward these peoples; he feels either friendly or unfriendly toward them. Particularly in a time of war his attitude toward certain peoples is affected unfavorably. Can we not, through this study, help him to see the individual worth of the members of each nationality? And can we not also help him to see that by the way he treats these people he either builds up or tears down the feeling of brotherhood in our nation? Surely the building of brotherhood in America is not only the Christian procedure but is also essential to the welfare of our nation.

We recognize that it is not necessary for these members of other races to give up all of their family or group customs and wholly adopt American ways. Rather we hope that by exercising the benefits and rights and privileges of American citizenship, they may enrich the lives of us all. The children will see that it is important that each individual be granted full and equal rights.

Resource material about the different races will be found in your public library, and the Christian Education Department of The American Baptist Publication Society will supply free leaflets, "Materials for Church Work with Junior Boys and Girls" and "National Missionary Reading Program and Missionary Teaching Materials" for 1943-44.

Possible Activities for This Unit

A number of activities are listed; too many for any one group to undertake in a limited Sunday evening group. Help your boys and girls to choose the ones best suited to the interests and needs of your own group. Remember that it is of more value to a group to engage in some of these activities than to spend the entire time in reports and discussions.

1. Securing or making a picture map of the United States, showing the location of the various national groups in our country, with pictures to suggest ways in which each group shares in our national life.

(Such a map may be secured by any leader who will write to the National Council Against Intolerance in America, 17 East 42nd Street, New York City. The map is called "America, a Nation of One People from Many Countries." The regular price is fifty cents, but any leader who writes stating her position as a leader of boys and girls in a church will be sent one free. This is a spendid opportunity, for the map is very large, colored and most interesting. Do not fail to send for it; it will be useful throughout the unit of study.)

2. Reporting on the lives of individuals who have come to us from other racial or national groups telling of their contributions to the United States. (Sessions 1 and 2.)

3. Making a wall frieze and notebook showing the various races and nationalities in our country and the part each is playing in our national life. (Session 1.)

4. Bible study to discover the Christian attitude toward members of another race or nationality.

5. Discovering the work which the church is doing among peoples of other national and racial backgrounds. (Sessions 3 and 4.)

6. Learning the Scripture passage found in John 10: 7-16.

7. Planning a joint meeting with another racial or national group in your community. (Sessions 4 and 5.)

8. Studying the salute to the American and Christian flags, emphasizing the importance of the latter and giving new meaning to the former.

9. Making or planning to buy a Christian flag for your department, or making individual flags. (Session 4.)

10. Sharing in some way through offerings or gifts with the members of another racial or national group.

[1] Prepared from outlines copyrighted by the International Council of Religious Education.

Session 1. October 3

A NATION OF MANY PEOPLES

In planning this unit of study keep in mind the purpose of the unit. Read carefully the introduction and glance through the other four sessions. You will then be able to plan the entire series wisely. Detailed plans for each session are given in the story paper, *Juniors*, the week preceding the date of meeting.

You need copies of this paper.

Session Outline

QUIET MUSIC
HYMN: "America the Beautiful"
SCRIPTURE: John 10: 7-16
PRAYER
OFFERING SERVICE
PLEDGE TO UNITED STATES FLAG
TALKS: Four juniors and junior leader
DISCUSSION: Led by adult counselor
HYMN: "A Prayer for Peace"
PLANNING WORK PERIOD
WORK PERIOD

Discussion Led by Adult Counselor

Following the conclusion of the talks by juniors about the contributions of people of various races and nationalities to our country, you may have an interesting time talking about the nationalities represented in your own group. Almost any group will show a wide variety of backgrounds if you will go back a few generations. You might begin by telling of your own ancestry and of the ancestry of some people in your church or community who are known to the boys and girls. Choose people whom they admire, so that the discussion will start off as an appreciation of these peoples and avoid any unpleasant references. Stress the contributions of these peoples to our country. If races or peoples are mentioned with whom the group is unfamiliar, you may suggest that someone look up more about that group and report on the following Sunday. (If you do this, be sure to ask for the report.)

You may well refer again to the Scripture read earlier, asking the boys and girls to think of the meaning of verse 16. Suggest that this entire passage be memorized so that it can be used later in the month in a worship service.

Planning for Work Period

Quite complete plans are given in *Juniors*. Help the leaders to see that all the needed materials are at hand, and help them to plan what they will do with the map and frieze when they are completed. If these are to be presented to some other group, this will be an incentive to neat and careful work.

Session 2. October 10

MAKING OUR NATION A BROTHERHOOD

Last week we talked about the many races and nationalities represented in the citizenry of the United States. Today we hope to show the boys and girls that there are already many agencies and forces at work to create of these diverse elements one brotherhood. In the talks assigned to juniors and given in the story paper, *Juniors*, these forces are discussed. It is important that throughout the session the boys and girls feel a part of these forces, come to see that a part of the responsibility is theirs. This session will also lay the foundation for the two sessions that will follow on the work of the church.

Session Outline

QUIET MUSIC
CALL TO WORSHIP: By the junior leader
HYMN: "In Christ There Is No East or West"
SCRIPTURE: 1 Cor. 12: 4-11
PRAYER: By several juniors
OFFERING SERVICE
POEM: "The New Colossus," by Emma Lazarus
TALK: "The Statue of Liberty," by a junior
TALKS: "Making a Common Brotherhood," by juniors
DISCUSSION: Led by the adult counselor
WORK PERIOD

Discussion of Brotherhood

We have been talking about brotherhood in our nation. We can think of at least two ways in which we, as individual boys and girls, can help to make our nation a nation of brothers. First, each one of us is a representative of some racial or national background, and, as such, what we do reflects favorably or unfavorably on that race. A Negro soldier said, "Our Negro troops must be especially careful to behave in the finest way. The American people judge our race by the way we behave as soldiers." (The boys and girls may discuss this.)

We can also help to promote the feeling of brotherhood by showing our appreciation of all other people do that is fine. On our playgrounds, in the schoolrooms, and in all parts of our daily lives there are chances to be kind to people of other races and to see that they are given fair recognition for what they do, and a fair chance to do their best for our country. (This may also be discussed, with the boys and girls giving examples. You may refer to the attitude of Jesus toward the Samaritans, the Romans and those of other nationalities.)

Session 3. October 17

THE CHURCH DOES ITS PART

In this session and the one to follow, the work of the Christian church with people of other races and nationalities will be presented. This is a fine opportunity to help the children to feel that their own local church is part of the great church universal. They can be led to feel that their contributions and gifts, with those of other Christian people, make the work of the church possible. Through just such programs and discussions as these, boys and girls are led to want to share in the work of spreading the gospel of Christ. Emphasis may be placed on the verse Luke 10: 37.

Session Outline

QUIET MUSIC
CALL TO WORSHIP: Psalm 105: 1-2
HYMN: "The Workers"
SCRIPTURE: Luke 10: 25-37
HYMN: "Our Church"
TALKS: "The Church Works for All Peoples," by juniors
DISCUSSION: Led by adult counselor
PRAYER: By adult counselor
OFFERING SERVICE
WORK PERIOD

Discussion of Church Work in Home Missions and Plans for Gifts

After the four juniors have given their talks, encourage others to tell of other home mission work with which they are familiar. There may be local work in your own community that can be reviewed; the boys and girls may have visited work in other localities while on a vacation trip; or they may have studied about work with other races and peoples in the C.W.C. or in their Sunday school classes. The leaflets and books that you have helped them secure (see *Juniors*) will be of value here.

This discussion should lead naturally to the thought, "What can we do to help?" Such a desire should never be left unfulfilled. Help the boys and girls to plan some definite piece of work. A special gift of money may be collected during the coming weeks for a specific project, or your group may make gifts to be sent to a Christian center, Japanese relocation center, or Christian school. Consult with your local C.W.C. leader, your White Cross Director of the Women's Society, or your pastor to know what gifts are needed and where they may be sent. Your Association Director of C.W.C. will be glad to help you, too.

No doubt, the members of your group will enjoy writing letters. These might be individual letters or a letter written by the group to another junior group. State in your letter that you would like to have a reply, and it is quite possible that a lasting friendship may be started. Addresses for such letters may be secured from the persons mentioned above, or you may find the addresses of Christian centers and schools in *A Book of Remembrance*.

If the group plans to visit or to entertain a foreign group of children, help them to plan very carefully that it may be a happy experience for all.

Session 4. October 24

THE CHURCH DOES ITS PART

Before this fourth session it will be a good thing to stop and look back over the work already done. Are the boys and girls really thinking of the people of the United States as one brotherhood? Are they seeing ways in which we need to work that all may have a fair opportunity? Are you helping them to know what they can do to help? There is an opportunity here to help them to feel that this work is truly a part of Christ's program to bring in his Kingdom.

Session Outline

QUIET MUSIC
SCRIPTURE AND HYMN: "America" and Galatians 6: 2, 9*a*, 10
PRAYER: By junior leader
OFFERING SERVICE
HYMN: "Our Church"
SCRIPTURE: John 10: 7-16, in unison from memory
STATEMENT: By junior leader
IMPERSONATIONS: By juniors
LITANY: Led by adult counselor
PLEDGE TO THE CHRISTIAN FLAG
REPORTS: On gifts or letters
WORK PERIOD

Suggestions for Adult Counselor

Some of the most effective teaching during this unit will be done informally. Be alert to guide the conversation of the boys and girls as they work together when they first come in and during the work period. Listen to the comments they make as they talk among themselves about other races and peoples and help them to stress the best in all these peoples. Tell experiences that you have had.

In this informal way you may help them to see how Jesus felt and to see how his attitudes can affect our conduct. Encourage them to read again the Scripture passages that have been suggested. Encourage especially the memorization of John 10: 7-16 which will be used in the service today.

You will want to look ahead to the service for next Sunday when the Christian flag will be dedicated. You may want to appoint some committees to work with you on plans for this service during the week.

Session 5. October 31

UNITED IN SERVICE AND LOVE

At the conclusion of this unit of study we hope that the boys and girls have not only gained some knowledge of the people of other races and nationalities who live in the United States, but that they have formed some definite attitudes of appreciation of what these peoples can contribute to our nation. It is necessary in a country like ours for the citizens to realize that all must work together for the good of all. For those of us who follow Christ this means that we hope to see all men united in Christ working with him to bring in his kingdom. This, we feel, is the hope for a truly united nation.

Session Outline

QUIET MUSIC
CALL TO WORSHIP: Psalm 117
HYMN: "America the Beautiful"
CHORAL READING: 1 Cor. 13: 1-8*a*, 13
HYMN: "Brother of All the World"
OFFERING SERVICE
STATEMENT ABOUT STUDY: By junior leader
REPORTS: On projects completed
STORY: Told by adult counselor
PLEDGE TO THE UNITED STATES FLAG
TALKS: "Christian Flag," "Pledge to Christian Flag"
DEDICATION OF CHRISTIAN FLAG
PRAYER OF DEDICATION: By adult counselor
PLEDGE TO CHRISTIAN FLAG

Planning for the Dedication

The Dedication of a Christian Flag can be made a very effective service. You will want to work with the committee to plan it carefully. Some suggestions for the service are given in *Juniors*.

The ceremonial part of the service is important. If one flag for the department is being dedicated have it held by a junior at the front of the room, or perhaps the junior may carry the flag into the room just in time for the dedication. If individual flags are being dedicated the boys and girls may hold their own flags and stand in a semicircle facing the worship center. The boy and girl who read the lines and Scripture verses should stand at the front, and should be familiar with their lines so that they either give them from memory or read them well. They should practice together before the service. Let the girl hold her Bible so that all will realize that she is quoting from the Bible. It is hoped that this service will deepen the appreciation of the boys and girls for the meaning of the pledge to the flag, so that in the future when they give it they will think of its significance for them.

THE BIBLE

(Concluded from page 29)

SONG: "Thy Word Is a Lamp"
PRAYER LITANY: Have a committee to write one or use the following:

"For our Bibles and all who made them possible,
We thank Thee;
For those who help to take the Bible to others,
We thank Thee;
For our own copies of the Bible that we may read whenever and wherever we wish,
We thank Thee, God, our Father!
May we handle the Book carefully,
May we read it often,
May we follow its teachings,
And may we help in sharing it with others,
We pray Thee. Amen."

5. The Bible, a Book to Share

SCRIPTURE: Memory passage of some class
LEADER: "What can we add to our table to help us to think of the part the Bible plays in the lives of people around the world?"
FIRST JUNIOR: "I bring this Moffatt Translation (or any desired) to help us to remember that many different people have worked hard that we might have translations we could understand." Places Bible on table.
SECOND JUNIOR: "I bring this Chinese translation of John 3: 16 (from the Bible Society) to help us to remember the many Bibles written in the Chinese language that they, too, may read Bibles of their own." Places translation on the table.

Continue with as many as desired using similar statements. Ask if there is anything else they would add if it were possible. They may include a copy of a Wycliffe Bible or a Gutenberg Bible and the like, their story paper for the "Thinking of God" section and their hymnbooks.

HYMN: One relating to the Bible
LEADER: "Down through the ages many people have had a part in sharing the Bible with others; some in one way and some in another; some in one land and some in another land. How can we take a part in this sharing?" Help them to plan ways that they may share by reading to an elderly person who cannot see well, to younger brothers and sisters, and the like. If desired they may plan for a special offering for the missionary program of their church. Or they may wish to plan for purchasing a Bible for someone.
SONG: "Thy Word Is a Lamp"
PRAYER: The litany of last Sunday

[1] *Junior Hymns and Songs.*
[2] *Hymns for Junior Worship.*
[3] Bible Society Record. Used by permission.

God Is Near

(Concluded from page 27)

SONG: "Praise Him, Praise Him"[1]
MEDITATION AND PRAYER: Introduce this with "Father, We Will Quiet Be."[1] Allow time for silent prayer and listening to God before singing the second line.
RECALL OF BIBLE VERSES: Use verses about God's goodness and praise that are already familiar to the group such as Psalm 92: 1; Psalm 145: 9; Hebrews 13: 6.
SONG: "God Is Near."[1] Sing the new stanza that follows:

Sometimes at church when all is still
Or music fills the air,
I feel like whispering things to God,
I know he's very near.

If any children are ready to tell of experiences when they felt that God was near to them, let them report. Conclude with the refrain of "God Is with Us."[1]

MAGNETIC PUPPETS

(Concluded from page 20)

The play needed to be given over several times, various children trying out as readers and manipulators of the magnets.

Through the study of this and other stories, the children learned many South American customs, and developed an appreciation for the people of these countries and a feeling of friendly, Christian interest in them.

Magnetic puppets might be used in many different studies in the church school. It seems best suited to a junior group since it calls for good co-ordination of small muscles and a good deal of patience. The junior boys, especially, will be interested in working the magnets to pull the puppets, while the girls enjoy making the stage.

Bible stories might be acted in this way. For instance, the story of Peter and John at the Beautiful Gate would be simple enough. Figures could be cut from the primary or beginner Bible Story Leaflets and as the scene was constructed the children would learn much about the Temple. Other suitable stories would be those of Joseph and Benjamin in Egypt, of Samuel and Eli, or of the good Samaritan. In short, any story in which there are not more than two, or at most three, characters on the stage at one time may be used. The story should all take place in one setting.

The background study necessary to the construction of the scenery and the writing of the play will both be valuable. And the joy that the children find in sharing their work with their friends will be most satisfying.

Guilty or Not Guilty?

By KENNETH L. MAXWELL

HEAR YE! hear ye!" and with the sound of a gavel, the young people's meetings of the First Baptist Church, Granville, Ohio, were called to order during four Sunday nights by a court crier, who went on to say, "The High Court of Christian Living is now in session. Be seated." With an attendance not of the usual fifty but an average of one hundred and fifty, including adults, the meetings proceeded as court trials, with all parts taken by youth and adults of the church.

Last January this series of four really different young people's meetings, which proved to be of community-wide interest and received a state-wide write-up, produced good results for the youth group and the church.

The idea originated when, at the minister's suggestion, the youth cabinet and the advisers, Eleanor Brooks of the Ohio Baptist Convention staff and Mrs. Martin Engwall, a missionary from Congo on furlough, discussed the idea of a series of trials and then aroused interest among the whole group. One month before the trials, the cabinet appointed a different set of people to assume the various responsibilities for each week.

The group designated the prayer-meeting room to be converted into a courtroom scene, with judge's bench, witness stand, jury box, desk for court clerk and stenographer and two tables, one for each attorney.

The indictment drawn up for the first trial stated, "The American home has failed: (1) to give youth proper guidance because parents are not interested in youth activities and problems; (2) to give youth a sense of responsibility." For the second trial, "The American community has failed: (1) to give youth opportunity and training in democracy; (2) to provide a proper environment for growing youth." For the third trial, "The American school has failed: (1) to provide youth with education in the vital arts of living; (2) to provide personal guidance; (3) to provide adequate character education." For the fourth trial, "The church in America has failed: (1) to convince youth of its sincerity because it does not live up to its own teachings; (2) to keep up with the times; (3) to provide adequate training and opportunity for youth in Christian leadership; (4) to convince youth of its effectiveness, because it has not applied its teachings to the economic, the political and the international life of society." The youth cabinet worked out these indictments using helpful suggestions gained from trials held at a youth rally by the Oak Park Community Youth Council.

Plans made well in advance enabled the participants to prepare for their parts in the trials and to hold a dress rehearsal, of procedure only, each week immediately preceding the trial. Fortunately a lawyer in the church spent considerable time working with the young people on procedure. He sat on the bench every week, acting as court consultant, in addition to the judge. The minister served as judge at the first meeting and at one other, whereas a young person held that position for each of the other trials. Participants selected for each trial included crier, bailiff, prosecuting attorney, attorney for the defense, witnesses, jurors, judge, court consultant and court clerk and stenographer. A high school girl who performed excellent work in shorthand and typing during all four weeks made available a complete record of the trials.

We selected some witnesses in advance, two for each side, so they could be prepared to help in the presentation of the case; also, the lawyers chose others on the evening of the trial to testify briefly. A different jury each night was composed of six adults and six young people. The group selected the adults in advance and proffered a special invitation; the young people were chosen on the night of the trial by the bailiff and approved by the lawyers before being permitted to sit on the case. Some amusing objections arose concerning certain people's being on the jury, because of family relationships and the like. One adult, on the night of the trial of the school, was dismissed from jury on petition of one lawyer, because he happens to be a member of the school board.

With regard to witnesses, the group tried to obtain adult authorities in the particular field under consideration, and young people who would study in consultation with the minister. Some parents whose homes the young people admired numbered among the witnesses in the trial of the American home. At the trial of the community, witnesses included a member of the Ohio state legislature, the chairman of the town council, and Miss Lauriel Eubank, sociology teacher at Denison. At the trial of the school, Dr. Kenneth I.

THE YOUNG PEOPLE OF THE FIRST BAPTIST CHURCH, GRANVILLE, OHIO, HELD FOUR SUCCESSIVE SUNDAY EVENING MEETINGS IN THE FORM OF COURT TRIALS

Brown, president of Denison, the local superintendent of schools and the principal of the high school participated. At the trial of the church, ministers of two other local churches, Methodist and Presbyterian, served, as well as the youth group's own minister.

Each evening a fifteen-minute worship service preceded the trial, which lasted from one to two hours. The schedule permitted star witnesses five minutes on the stand before cross-examination, whereas it limited other witnesses to three minutes. A fellowship period for all, with light refreshments, concluded the gathering.

CRIER: Hear ye! hear ye! The (first) session of the High Court of Christian Living is now in session. Justices _____ and _____ presiding. Be seated.

JUDGE: The case of the State of the Kingdom versus the _____. The clerk will read the indictment.

CLERK: The indictment is: "_____."

JUDGE: Defense attorney, how does your client plead?

DEFENSE: My client pleads "Not guilty," your honor.

JUDGE: The trial will proceed. Bailiff, call a jury. (*He selects six young people and brings forward the older people already invited, and seats them in the jury box.*) The prosecutor may inquire of the jury.

PROSECUTOR: (*Makes complaint if he thinks any are biased. If so, substitution must be made. When satisfied*) I approve the jury.

JUDGE: The defense may inquire of the jury.

DEFENSE: (*When satisfied*) I approve the jury.

JUDGE: The clerk will swear in the jury.

CLERK: The jury will please rise. . . . Raise your right hand. Do you solemnly swear that you will hear all the evidence in this case, and on the basis of such evidence render a fair and impartial verdict?

JURY: I do.

JUDGE: Jury be seated. Will the witnesses come forward and be sworn in?

CLERK: Raise your right hand. Do you solemnly swear that you will tell the truth, the whole truth and nothing but the truth, as you shall answer unto God?

WITNESSES: I do. (*Return to seats*)

JUDGE: The prosecution may state its case.

PROSECUTOR: (*States indictment and says he will "prove it beyond any reasonable doubt."*)

JUDGE: The prosecution may proceed with its evidence.

PROSECUTOR: First witness for the prosecution, (*name*), will come to the witness stand. Will you make a statement on what you know of the issues in this case?

FIRST WITNESS: (*States case within five-minute limit*)

BAILIFF: Time is up.

JUDGE: The defense may cross-examine the witness.

DEFENSE: (*Does so, within five-minute limit. If during the questioning of the witnesses, the opposing lawyer believes a question to be unfair, incriminating to the witness himself, irrelevant to the case, or otherwise not in order, he can say: "I object, your Honor." The Judge, who may ask why, then gives his decision, saying, "Objection sustained," or "Objection overruled," and the trial proceeds accordingly.*)

BAILIFF: Time is up.

JUDGE: The prosecutor may call his next witness.

PROSECUTOR: (*Does so. Procedure follows that outlined above including cross-examination.*)

PROSECUTOR: (*After all witnesses for the prosecution have been called, examined and cross-examined.*) The prosecution rests its case.

JUDGE: The defense may proceed with its evidence.

DEFENSE: First witness for the defense, (*name*) will come to the witness stand. Will you make a statement of what you know regarding the issues in this case?

(*The trial proceeds as with witnesses above, with prosecution cross-examining at the proper time. This continues until all witnesses for the defense have been called.*)

DEFENSE: The defense rests its case.

JUDGE: The prosecution may proceed with its argument.

PROSECUTION: (*Gives summary of the case and appeals to the jury for a verdict in favor of his side of the case.*)

JUDGE: The defense may proceed with its argument.

DEFENSE: (*Gives summary of the case and appeals to the jury for a verdict in favor of his side of the case.*)

JUDGE: Ladies and gentlemen of the jury: You have heard the indictment. You have heard the evidence. You are to base your decision on the facts presented by the witnesses. You may retire and vote; when you have decided on the verdict, report to the bailiff. Bailiff, take the jury.

(*While the jury prepared to render a verdict, the judge requested the people to stand to sing one or two hymns that fit the theme of the evening. He also made announcements concerning the following week and invited all those present to retire to the social hall after the trial for refreshments furnished by the young people. Two mothers, selected each week in advance, acted as hostesses to serve the light refreshments, such as punch and cookies. The amount of offerings taken usually more than covered the cost of the refreshments.*)

BAILIFF (*when ready*): Your honor, the jury has reached a verdict.

JUDGE: The jury may come in and the foreman will report.

FOREMAN: We have found the American (home, community, school, or church) to be (guilty or, not guilty) by a vote of _____ to _____.

JUDGE: Listen to these words found in the Book of the Law, the Bible. (*Here he quotes two or three brief passages of Scripture relevant to the case, whatever the verdict.*)

CRIER: The High Court of Christian Living stands adjourned until (*hour and date of next trial.*)

The verdicts declared the American home to be, on the first count, not guilty, 10 to 2; on the second count, guilty, 8 to 4. It declared the American community to be, on the first count, guilty, 12 to 0; on the second count, guilty, 11 to 1. It declared the American school to be, on the first count, not guilty, 12 to 0; on the second count, guilty, 7 to 5; on the third count, not guilty, 7 to 5. It found the church on the first count, not guilty, 8 to 4; on the second count, not guilty, 12 to 0; on the third count, not guilty, 12 to 0; on the fourth count, guilty, 7 to 5.

Such a project must be understood to be an unusually large and complex undertaking. It necessitates much checking on details. It requires the co-operation of the minister and the advisers in preparing the cases. The co-operation of adults as jury members, witnesses and spectators must be prepared for in advance. Full and lengthy preparation is demanded of the lawyers and the witnesses.

Suggestions to Groups Interested in Putting on Such Trials

Lawyers ought to confer with minister, advisers, or some expert in the field, at least two weeks beforehand.

Have a lawyer, in the church if possible, serve as court consultant, sitting on the bench, helping set up the trials and facilitating the procedure during the trials.

All participants in each trial should meet one hour beforehand to go over procedure and clear up any questions. Limit star witnesses to five minutes, others to three; similar times should be set for cross-examination.

Although not advisable in many communities, particularly in smaller ones where issues would be too heatedly debated, it may be more profitable in some communities to try not merely the American institutions in a general way, but the *local* community, the *local* school and the *local* church.

(Please turn to page 42)

Ellis O. Hinsey

They Come *Because They Like To*

By LUCILE DESJARDINS

INTERMEDIATES don't naturally like to come to Sunday school. They come when they're sent or once in a while when they feel in the mood for it."

Well, those statements may be true in some Sunday schools, but they do not apply to the Intermediate Department of the Second Baptist Church in Germantown, Pa.

A teacher of one of the boys' classes in this Intermediate Department decided he wanted to find out some facts about the department so he went to the boys and the girls themselves. One Sunday morning, by arrangement, during the opening period, he distributed pencils and papers. He asked each member of the department to answer "Yes" or "No" to some questions he was to give them. No names were to be signed so no one would be embarrassed by whatever answers he might give. These were the questions he asked them:

1. Do I speak with God in prayer each evening?
2. Do I speak with God in prayer each morning?
3. Do I pray from habit alone?
4. Do I pray because I am thankful to God for all my blessings?
5. Do I say grace at mealtimes?
6. Do I read my Bible each day?
7. Do I attend Sunday school regularly?
8. Do I attend church regularly?
9. Do I read my Bible at least once a week?
10. Do I give money to support missions?
11. Do I give money to support the Sunday school?
12. Do I pray for the missionaries regularly?
13. Do I go to Sunday school only because I am sent?
14. Do I go to Sunday school because I like it?
15. Do I ever think about the things I am taught in Sunday school?
16. Do I hope to tell other boys and girls, after I have grown up, about the things I learned in Sunday school?
17. Do I hope to be known as one who has given himself to Christ?

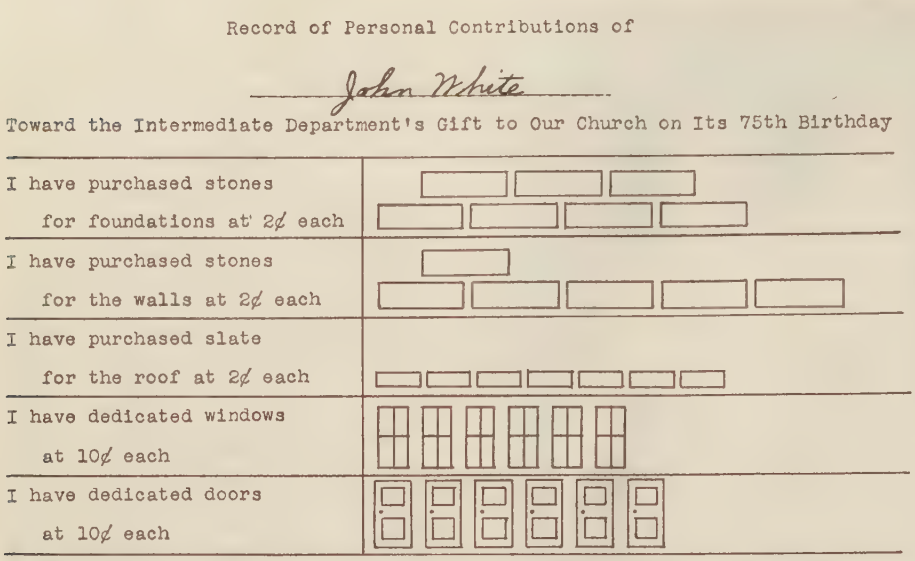
Forty-three in the department answered the questions. Of this number, thirty-four were members of the church.

The teacher who had given the test chose an interesting method for sharing the findings with the entire department. On a long strip of graph paper he drew seventeen circles in a row, each representing the complete number answering a question. Over each of these circles he pasted a cardboard circle showing (by its size) the percentage of the total number answering "Yes" to the questions. This strip was tacked along the wall so that all the department might view the results.

The responses to the questions regarding prayer practices revealed that most of the department still held to the custom of a bedtime prayer, but few had learned to pray in the morning. About half of the group were accustomed to a grace at the table at mealtimes. Bible reading practices for the forty-three consisted of a weekly reading of some biblical passage, possibly in preparation for the Sunday school lesson. Only a very few were reading their Bibles every day. Almost all of them attended Sunday school regularly, but church attendance was a different matter. Only twelve out of the forty-three had acquired the habit of regular church attendance, although thirty-four of the group were already church members and this church has an unusually attractive church service designed to attract the younger members.

But practically every person in the department went to Sunday school, not because he was sent, but because he liked to go. This answer merited still further investigation. Why did these intermediates like to go? This question was asked of the teachers in one of their staff meetings. They offered two possible explanations: First, the pupils had an opportunity to take charge of the opening worship services; second, the teachers attended faithfully.

The question was also asked the members of the department on Sunday morning. They were requested to write down their response to the question, "What do I like about our department?" Among the answers given to this question were: the teachers; the parties; classrooms; singing; the programs; each one helping; the way it works; the friendly spirit; each class has a turn. It was evident that two factors largely responsible were leadership and pupil participation.


Record of Personal Contributions of
John White
Toward the Intermediate Department's Gift to Our Church on Its 75th Birthday
I have purchased stones for foundations at 2¢ each
I have purchased stones for the walls at 2¢ each
I have purchased slate for the roof at 2¢ each
I have dedicated windows at 10¢ each
I have dedicated doors at 10¢ each

EACH MEMBER OF THE INTERMEDIATE DEPARTMENT PASTED COLORED STONES, SLATE, DOORS AND WINDOWS ON A MIMEOGRAPHED FORM TO RECORD HIS GIFTS TO THE BUILDING FUND

Inquiring still further, the following facts seemed to have a bearing on the situation.

The superintendent and most of the teachers have been with the department over a period of years. They have given themselves with a great deal of conscientiousness and interest to their work in the department. They rarely miss a Sunday.

This department was one of the first to try out the Pioneer Plan. The department spent an entire year experimenting with this plan, organizing their groups according to the pioneer organizational pattern.

One very definite result, at least, coming out of this experimentation was a plan for their opening worship services. The teachers meet with the superintendent and work out a suggested list of worship themes for a quarter at a time, watching to keep a balance between missionary, biblical and other emphases. Then each class chooses the themes it wishes to develop for the opening services and conducts these worship services after they have planned them with their teacher. In this way each class and each individual has a turn in leading and participating in the opening services of the department.

The interest in planning and conducting these services has continued through the years. The teacher of the seventh-grade boys reported that at first the boys seemed reluctant to take their turn in this sort of leadership, but that they had not been in the department very long before they were eager to take their turn along with the rest.

Back of the beautifully equipped departmental room and the separate classrooms there lies a story also. For not many years ago this church had a disastrous fire. As a consequence the church was faced with an ambitious building program, and for some years carried a heavy debt. In later years a concerted drive was made to pay off the mortgage. On the occasion of the seventy-fifth church anniversary, the Intermediate Department built a series of opening worship services around the "church building" theme. A skillful workman in the congregation built a miniature church model, together with a "progress construction" picture of the church.

Then, under the leadership of the superintendent and the teachers, the department "rolled up its sleeves" and went to work. Stone upon stone, brick upon brick, windows, doors, flooring, one after the other, went into the structure as the Intermediates did their part. As they brought their money each Sunday the church construction grew before their eyes and so did the interest of the members of the department in what was fast becoming their very own church—theirs because they had made an investment in it.

But this department is not only interested in their own local church, beautiful as this is. A map on the walls shows their missionary interest. On this missionary map are located the mission stations they help to support. Leading off from the map are pictures showing the work carried on in these stations.

A combination of good leadership, good equipment, opportunity for pupil participation, willingness to venture into new fields and to experiment has resulted in a department in which there is 85 per cent regularity of attendance and 90 per cent of its members coming because they really like it.

This church has by no means reached its ideal for its intermediates. Much still remains to be done. The leaders would be the first to say that. For instance, they would feel that one definite goal toward which they should work is a greater tie-up with the church service of worship, working toward at least 85 per cent or 90 per cent attendance in the morning service.

But there is enough of a response among the intermediates in this church to give the leaders courage to move forward with real hope into the future. From their experience may come some hints helpful to those struggling with irregular attendance and dwindling enrollment in other churches.

NEW BOOKS

The title of Erma Paul Ferrari's little book, *Life and Worship,* is most appropriate. It contains worship services that deal with everyday living. The author writes for modern young people in language that they understand and appreciate.

The book presents thirty worship talks and programs dealing with such themes as "The Secret of a Happy Christmas," "Learning to Be Happy," "Risking All for a Cause" and "The Grace of Receiving." Scripture, poetry and stories all find a place in these programs. Mrs. Ferrari's talks will be valuable to young people, because she has succeeded in presenting religion as a necessary and natural part of daily life.

Published by The Standard Publishing Company, Cincinnati, Ohio, 1943. 96 pages. Price, $1.25.

Dr. Frank Laubach, in his book, *The Silent Billion Speak,* relates many of his interesting experiences in teaching the illiterate to read and write. He has been a leader in educating the masses in many foreign lands. How he has accomplished his great work despite obstacles and misfortune is revealed in the book. He believes that teaching these people gives them their first boost toward economic security. He also believes that the lessons of Christ can be presented effectively to these students as they learn. By understanding and teaching those who cannot read or write, Dr. Laubach feels that he is carrying out a good-neighbor policy that undoubtedly will result in a better world.

The experiences of this man are not only interesting reading, but they reveal some of the wonders that may be accomplished when people co-operate for mutual good.

Published by the Friendship Press, 156 Fifth Avenue, New York, N. Y., 1943. 201 pages. Price, $1.00.

My Church at Home and Abroad

An Alternate Three-session Unit for Sunday Evening Sessions of the Junior High Fellowship

For the Junior High Leader

You have been asked to lead the next three meetings of your fellowship group. Read the following plans carefully. Then have a conference with your adult adviser.

FIRST SESSION

Open the meeting with hymn No. 80, "O Church of God" (*Hymns for Creative Living*), or some other hymn about the church. Read Eph. 2: 19-22. Explain that this is Paul's description of the church.

For *an introductory talk* you might present something like this:

"If someone should ask you, 'Where is your church?' you would reply, 'Why, it's on the corner of ——— and ——— streets, on the east (or west, north, or south) side of town.' That gives the location of your church building but have you ever stopped to think that your real church is wherever its members are influencing others for Christ, wherever the church's money is working for Christ and his kingdom and wherever your church is serving throughout the world?"

The purpose of the next three meetings is to find interesting facts about your church and its work and then to share these facts with others.

Suppose your group had been asked to *make a list of questions* about your church that could be used in a radio quiz or "Information, Please" program. What questions would you select? You might begin with these two: When and how was your church started? How much money did your church give to missions last year? Give careful thought to the statement of other questions and appoint a secretary to write them down.

Consider together where you may find the answers to these questions. You may find some help by reading certain books and church bulletins, by interviewing your pastor and a few church members or people of the community; by visiting your church office. Ask each person to find out certain facts about your church before next Sunday evening.

Decide together *in what form you will make your reports* at the next meeting. One way to present them is in the form of radio news flashes. Each person may report individually one interesting item of information, or you may divide the entire group into three committees to report respectively upon your church at work in your community, in the nation and in the world.

Discuss together and decide *how you will share the information* you gain and with what group you will share it. Choose one or two of these projects to work out in the next two sessions:

1. Make posters for the bulletin board showing the work of your church.
2. Dramatize the work of your church at home and abroad.
3. Plan a radio program, combining news flashes and a play.
4. Mimeograph a news sheet telling of your church at work.
5. Prepare a snapshot book showing the work of your church.
6. Conduct a quiz program about your church.

Decide whether you will invite special guests for your last session, whether you will share your information at some other meeting of your church or church school, or what your plan will be. Divide your entire group into committees, letting each person decide where he will work and what he will do. Make sure that each understands clearly his assignment for the week. Your next session will include the reports and the committee work on the projects chosen.

Close your session with an inspirational thought and with prayer. Ask your adult adviser to take this part of your program.

SECOND SESSION

Start the meeting by singing several familiar church hymns, closing with the hymn, "O Church of God." Read Matt. 5: 13-16. For the sake of those who were not present last week, say something like this:

"This week we have been learning some facts about our church at home and abroad. Tonight we shall report some of the interesting facts that we have learned."

Start your *reports* by introducing them in the form of a radio news program. Give each person an opportunity to present a brief report of one interesting fact he has learned during the week.

Now divide your entire group into committees for a *work period.* See that each person present has a place on a committee with some definite work to do. Those who are planning the worship service for the next session should form one working group. Each committee should have necessary materials and a suitable place in which to work.

Brief Hints for the Work Groups

The Poster Committee will need poster boards, pictures, paste, pencils, erasers and ink or water colors. Select some picture of your church that tells an interesting story. Decide on an appealing caption for the poster. Plan the design. Work out the lettering.

Snapshot Book. A large scrapbook from the five-and-dime store with a suitable "Church Book" cover will serve your purpose. Arrange each page with pictures, captions and clippings or other writing, so that it will emphasize one phase of the work of your church. If you use a loose-leaf notebook, each person on the committee may work on one page, but the committee as a whole should decide what will be placed on the different pages.

Newspaper or News Bulletin. Gather all the information about your church that has been contributed and write it in the form of news items. Arrange the layout. Have all the material prepared for cutting the stencils. Be ready to help with the mimeographing if this is permitted. Plan for ways to distribute the copies.

Dramatizations. Decide upon some scene in the life and the work of your church that might be dramatized. This might be a radio dramatization. Write the play, assign the parts, then do the necessary practicing.

Quiz Program. Collect all the questions given by the group and add others. Make some of them simple and some more difficult. Plan to present the program, and choose the announcer.

Worship Committee. Look over the worship service printed in *'Teens* for October 18. Make any changes in this that you think desirable for your group. Consider adding some of the following features:

Dedication of posters or snapshot book and presentation of them to the church.

One of your group might give a talk on the subject, "What We Hope to Do to Help Our Church Carry Forward Its Work." This talk may be outlined as follows: We may help our church: by giving our money; by training for leadership; by being informed about the work of our church; by serving wherever we can; by living as consistent Christians every day.

Closing Moments of Worship. Refer to the Bible passage read at the begin-

ning of your session. Tell the group that these are Christ's own words to his followers showing them how important their Christian influence is in the world. Christians are like salt that gives flavor to everything and keeps life from being "flat." They are a light in the midst of darkness. In your closing prayer ask God to help each one of you to be the kind of Christian that Jesus can use in the work of his church.

THIRD SESSION

Sing one of the hymns selected for your worship service. Spend the first part of this session on the projects you have started. These should be completed if possible.

Your plans for the remainder of the session will depend upon the projects you have chosen. If you have invited guests, someone should be ready to greet them as they enter. If you have made posters or a snapshot book, these should be dedicated and presented to the church. The dramatization may be enacted or the quiz program conducted at this time. Close the session with the worship service planned by the worship committee.

For the Adult Sponsor

This three-session unit has been planned to suggest a way of expanding one of the Intermediate topics given in *'Teens* into a longer unit, introducing "workshop" procedures. In the October 18 issue of *'Teens* you will find the topic, "My Church at Home and Abroad." Read the preceding plans given for the development of this topic and be ready to talk them over with the Intermediate leaders selected for this unit. Your special task will be to work with these pupil leaders and to guide them so that they will enjoy a satisfactory experience of leadership within their own group.

FIRST SESSION

The first session in the unit will be devoted to obtaining from the group questions about the church and to planning activities. The second session is designated for reports and for working out the projects decided upon. The third session is planned for sharing with others the information gained.

In preparation, think of your own list of questions about your church so that you may be ready to slip one into the discussion occasionally. Be prepared also to make one or two helpful suggestions about sources of information. Be careful, however, not to dominate the thinking and the planning of the group. To whom will you suggest that the boys and the girls go for interviews? What people of your community will have the most interesting and authentic information to offer about your church?

Talk over with the Junior high leader the two plans for making the reports, as individuals or as committees representing the community, the nation and the world. They may wish to model their radio news flashes after a program like "Hot Spots on the Map."

Think through the possibilities in each project suggested and face any difficulties the group may encounter in connection with each. For example, if your church does not have mimeographing facilities the newspaper idea may not be practical. You will need to decide how many of these projects should be undertaken in connection with this unit. In some situations it may be wise to concentrate on only one, which the entire group will work out together. Talk these matters over with your Intermediate leader.

Discuss these questions: Should the group invite special guests for the third session of the unit? Should the group plan and conduct a dramatization or a quiz program for the entire Youth Fellowship? Should the group share what it is working on with the church school department in the opening program?

Before this part of the meeting is finished, make sure that definite plans have been laid and that each person knows what he is supposed to do for the next session.

In your talk with the leader, suggest that you will be glad to take the last few minutes of the first session. This will afford you an opportunity to draw in the loose ends and to close the meeting with a devotional thought.

Refer to the Scripture passages from Ephesians read at the beginning. Say that Paul felt a strong interest in the church of his day and the work it was doing. In his letter to the Christians in Ephesus, he said that those who made up the church were "no longer strangers" but "members of God's household." Each one counted. Each one was a stone in the church building, and together they constituted a dwelling place for God and his spirit. Close the session with a brief and earnest prayer that each person who attends these sessions may feel at home in the church and may do his part faithfully to make the church count for Christ and the kingdom in the community, in the nation and in the world.

After the session is over, it would be a good plan to confer again with your pupil leaders. Talk over with them any ideas that were suggested in the meeting and build definite plans for the second session. Prepare a list of the materials needed for the projects decided upon so they will be ready for the work groups next Sunday. If there have been any "snags," talk over these difficulties and try to straighten them.

SECOND SESSION

It might be a wise plan to bring with you to the meeting denominational bulletins and magazines, church bulletins and folders and other printed materials that will furnish interesting information about your local church and its work. Early comers may wish to look through some of this material that has been arranged on a browsing table or in a display. See to it that the reports do not drag and become uninteresting. If those present do not understand the idea of the radio news flashes, give one interesting news flash of your own when occasion offers.

Be certain that every person has chosen or has been assigned to a group in which he can work. This is especially important for newcomers who may feel strange. Watch for any misfits in your committee groupings, but be very careful not to dominate the planning or to do the work for them. Keep especially close contact with the worship committee. See that they work out carefully all the details in connection with their worship service. Bible passages should be read over and practiced in advance, and hymns should be chosen.

Suggestions for the Work Groups

Poster Committee. Put a picture of the local church in the center of the poster with lines radiating out to the community, the state, the nation and the world, with pictures around the margin portraying the activities of your church in each of these fields.

Snapshot Book. Old church bulletins will furnish materials that may be cut out and pasted in the book along with other pictures of church activities. One page might show pictures of the oldest and the youngest members of the church family.

Newspaper or Bulletin. Make sure that mimeographing facilities are available in the church or the community. Consider who will cut the stencils. Would it be a good plan to run off enough copies of this newspaper to distribute on Sunday morning to the congregation?

Dramatizations. Who might prove a good "audience" if your group dramatized scenes from its church life? What scenes should be chosen?

Quiz Program. Is it best to keep this within the Intermediate group, or to try their quiz on their church school department, or the larger Youth Fellowship group meeting in the evening? It might be used as a feature on a church night program.

Closing Moments of Worship. Talk over with the leader his plans for these closing moments. Help him to prepare

(Please turn to page 41)

The Baptist Youth Fellowship

OCTOBER ACTIVITIES

Launching the PLAN OF UNITED YOUTH ACTION FOR CHRIST for the year 1943-1944 is the major emphasis for October in the Baptist Youth Fellowship calendar.

On Friday night, October 1, churches following the suggestions for Northern Baptist youth work will hold "Youth at Church Night." This meeting is suggested to provide an opportunity for all young people in the church to come together. A program of fellowship, information and devotion should be planned. If the church has not yet organized a Fellowship, the meeting could well be used for this purpose, if certain preliminary steps have been taken in preparation.

(See BAPTIST LEADER for July and September, 1943, and "Adventure Packet for 1943-1944" for suggestions in organizing a Fellowship. The packet contains a new manual on organization. This packet may be ordered from the general office of the Baptist Youth Fellowship, 1703 Chestnut Street, Philadelphia 3, Pa., for $1.00. A free pamphlet, "Here's How," will be mailed upon request by state offices or by the national Fellowship office; it gives basic information about organization.)

Public launching of the PLAN OF UNITED YOUTH ACTION FOR CHRIST is scheduled for Sunday, October 3. Youth meetings of the day should be planned with special programs. Discussion material on the theme "We Are in a Fellowship," in *Topic* ties in with the October emphasis. (Other *Topic* subjects for the month will also fit in well.) Some church-wide service, either on the first Sunday or a following one, could well be used to present the local Fellowship organization and program. All channels of public communication available to local youth leaders should be used to make the church and the community conscious of the Baptist Youth Fellowship and its program.

The calendar of activities for the month suggests a thorough program of visitation among youth of the community and the constituency. Getting young people enrolled in the youth groups of the church and sharing in the Fellowship program is a matter of primary importance. (See "Adventure Guide —Revised Edition," section two, on "HELP Others to Become Christians" for helpful suggestions in visitation methods.)

If some churches have not begun their youth work for the year before October, they should lay plans immediately for the fall and the winter. Leaders will consider the organization of a Baptist Youth Fellowship (with age group Fellowships wherever there are sufficient young people) and the development of a program on the basis of the PLAN OF UNITED YOUTH ACTION FOR CHRIST.

SACRIFICIAL Living and Giving

One hundred thousand Northern Baptist youth committed to sacrificial living and giving.

This significant project is a major emphasis of the Baptist Youth Fellowship during the coming year. It arises out of the necessity of Baptist youth to render sacrificial service and to give sacrificial support to the work of Christ in this time of world turmoil.

Northern Baptist youth who commit themselves to sacrificial living and giving will sign a pledge which states that during this year (1) they will *serve* sacrificially through the regular tasks of their local churches and through service in meeting emergency needs and (2) they will *give* sacrificially to their local churches and to their missionary program and to the World Emergency Forward Fund.

A special issue of *Young People* for October 3 will feature this emphasis in articles and pictures. The pastor and the local leaders should make public reference to the material included in this publication and should encourage young people to study it as a background for discussing this emphasis in Sunday church school classes, Sunday evening meetings and weekday sessions during October.

Although some local youth groups may desire to have a formal service for the presentation of sacrificial living and giving on one of the first Sundays in October, it is suggested that Sunday, October 31, be reserved by most groups for this meeting. Groups using *Topic* will discuss on that Sunday the subject, "The World Is Calling," in which the sacrificial challenge will be presented. A consecration service is suggested. Pledge cards and interpretative leaflets which will be sent to local church leaders in advance will be distributed at this service, and the young people will have opportunity to make their commitments at this time.

The adult leaders of youth should become thoroughly familiar with the nature of the emphasis and will be ready to counsel the young people in the various sacrificial activities to which they pledge themselves. The World Emergency Forward Fund will be presented to the young people and the church through literature and public announcements.

Sunday, December 5, will be observed denominationally as "Sunday of Sacrifice" and also as Fellowship Vesper Day. Offerings for the Fund will be made at church services. A worship program for vesper services will interpret the world-mission theme.

Although the emphasis on sacrificial living and giving will continue throughout the year, the fall is the logical time to place the major emphasis upon it.

Adventure Packet For 1943-1944

The new Baptist Youth Fellowship "Adventure Packet for 1943-1944" has been released. It contains basic materials needed for carrying through the activity program of all youth groups (by whatever name) in Baptist churches. It includes a wide variety of helpful publications; each has been designed to meet a definite need of the local church.

A manual on organization for local youth groups is the most notable addition to the new packet. The Fellowship plan of organization is presented clearly in the manual with suggestions about the duties of officers and committees and the planning of meetings and activities. The revised "Adventure Guide" is included in this year's packet. It gives specific help on each of the projects in the Fellowship activity program.

Other materials in the packet include invitation cards, leaflets for use in youth evangelism, Fellowship song sheets, "World Service—Study and Action," "Guide Goals in the Baptist Youth Fellowship," "Enlist Now—for Sacrificial Living and Giving" leaflet and pledge card, "Code for Personal Christian Living" cards (one for general use and one for use by servicemen and women), a Youth Fellowship letter to servicemen and women, a leaflet on college education, age-group materials manuals for 1943-1944, and an attractive and novel new poster bulletin board.

Packets cost $1.00. They may be ordered from state or city Baptist headquarters, from the Baptist bookstores or from the general office of the Baptist Youth Fellowship, 1703 Chestnut Street, Philadelphia 3, Pa.

NEW BOOKS

For Leaders of Young People

GUIDING INTERMEDIATES

If you teach an Intermediate class and sometimes feel puzzled as to how to keep the balance between a "sugar-coated dictatorship" policy on the one hand and a "good fellow" policy on the other, read the recent and timely book, *Guiding Intermediates*, by Clarice Bowman, experienced junior high leader. You will find it both stimulating and helpful.

The author omits elaborate statements of teaching objectives formulated by denominational and interdenominational bodies, going back for her statement of goals of learning to Jesus' summing up of the commandments, "Thou shalt love God . . . and thou shalt love thy neighbor as thyself."

To this author, "main-line learnings" are the experiences the group is having together. Teaching is the "opening up of opportunities for guided learning."

This book has a section on the unit of learning and how pupils may work one out under teachers' guidance. There is also a helpful discussion on guidance in worship.

Leaders who take their responsibilities seriously during these critical days when juvenile delinquency among younger adolescents is on the increase will not fail to read this book.

One's only regret is that the book might not have been more thoroughly adapted for use as a study text in leadership education classes through the addition of a carefully selected list of resource materials available for junior high leaders, of questions for class discussion and of practical class assignments.

PLANNING FOR MARRIAGE

William H. and Mildred I. Morgan present a new approach to premarital problems in their book *Planning for Marriage.* The authors suggest group thinking and discussion with a competent leader to aid in exploration of the subject by young people, and the book is written to facilitate such discussion.

The Morgans have set up the book in outline form with an introduction that fully explains how to use it to the best advantage. Each of the six main chapters contains problems and questions for group consideration. In addition there is a section entitled "Readings" including excerpts and opinions from books and people on that particular phase.

The six chapters touch on major factors to be remembered in planning for marriage. The first chapter, "Why and How to Study Marriage," opens the subject by pointing out the importance of careful thought before marriage. It also stimulates evaluation of old and new views.

The all-important economic and social factors are included with special questions on related problems resulting from war. The chapter headed "Personal Resources for Marriage" is particularly good and touches on relations with one's own family, adjustments with both sexes, attitudes about work and money and philosophy of life. The other chapters deal with social relations, marriage choices and uses of the engagement period.

This book would probably prove of great value in young people's programs. It presents facts and opinions and yet stimulates young people to think and speak for themselves. It also treats many aspects that are often neglected. Most important of all, it is modern and timely and presents marriage for young people of today. The bibliography contains splendid sources for extended readings.

Published by Association Press, 347 Madison Avenue, New York, N. Y. 1943. 85 pages. Price, 50 cents.

FUN AND FESTIVAL AMONG AMERICA'S PEOPLES

Fun and Festival Among America's Peoples, by Katherine Ferris Rohrbough, presents plans for fun and fellowship for mixed national and racial groups. Mrs. Rohrbough outlines both simple and elaborate festival programs for special days.

The book also contains games and folk songs from other lands as well as many interesting foreign recipes. Such a book is ideal for young people in planning community fun.

Published by Friendship Press, 156 Fifth Avenue, New York, N. Y. 1943. 48 pages. Price, 25 cents.

THE NEGRO AND THE WAR

Earl Brown and George R. Leighton picture the Negro in modern America in the vivid, searching pamphlet *The Negro and the War.*

The authors tell of the many causes of Negro resentment—the discrimination in the armed forces and industry, the segregation, the poor housing, the lower wages—and foretell alarming consequences that may result from such unfair practices. Actual examples are given of Negroes who have been denied fair play in democratic America. How such treatment will affect the war effort is forcibly presented.

The authors suggest possible remedies and ways in which every citizen can help give the Negro the same opportunities for work, home life and recreation that white persons enjoy.

Published by Public Affairs Committee, 30 Rockefeller Plaza, New York, N. Y. 1942. 32 pages. Price, 10 cents.

AMERICA'S CHANGING FRONTIERS

The war has created many new problems for America as well as focusing attention on other problems heretofore neglected. Mark Dawber, in his enlightening booklet, *America's Changing Frontiers,* outlines these difficult situations and relates what the church has done and can do to relieve them. He tells the story of the church in wartime.

Published by Friendship Press, 156 Fifth Avenue, New York, N. Y., May, 1943. 31 pages. Price, 15 cents.

BRAZILIAN GOLD

Brazilian Gold, a one-act play by Elliot Field, is the story of a young engineer with high ambitions for his future and the future of his country. He almost forgets his former Christian teachings until a chance encounter with old friends renews his courage and convictions. The play illustrates Christian Good Neighbor policy at work. Three women and four men characters are required.

Published by the Friendship Press, 156 Fifth Avenue, New York, N. Y. 1943. 32 pages. Price, 25 cents.

BAPTISTS IN RUSSIA

Baptists in Russia, their history, their progress, their present status and their hopes for the future—all these phases are considered and discussed by J. H. Rushbrooke in his booklet, *Baptists in the U. S. S. R.* You will find it very helpful in answering those many questions that have crossed your mind concerning the true state of affairs in Russia.

Published by The Broadman Press, 127 Ninth Avenue, North, Nashville, Tenn. May, 1943. 16 pages. Price, ten cents.

OLIVER GOLDSMITH said: "The first time I read an excellent book, it is to me just as if I had gained a new friend. When I read over a book I have perused before, it resembles the meeting with an old one."

(Please turn to page 42)

A Try-Your-Luck Party

For Halloween

By MABEL TUTTLE CRAIG

We all are masters of our fate
And what we need is pluck,
But it's Halloween, so on that date—
For fun, come try your luck.
Date_____ Time_____ Place_____

Horseshoes, wishbones, four-leaf clovers and every lucky symbol you can think of and manufacture will greet your guests as they arrive on Halloween in answer to your invitation.

In keeping with the spirit of the time, why not entertain your friends with "try your luck" games? They provide plenty of fun as rotative games, but they may be played separately. If used rotatively, number the tables and have everyone start at a given signal. Allow five minutes for each game. Then give the stop signal when each player must stop immediately and write down his score. Then everyone at one table goes to the table next highest in number for another game. The ones at the last table proceed to table No. 1. Select enough games from the following so that each guest may play each game once.

Card Toss. Place a hat on the floor behind a high-back chair. Stand in front of the chair and try to drop, one at a time, ten cards into the hat without touching the chair with hands, body or clothing. Old postal cards cut in two are about the right size. Score one point for each card dropped into the hat. If you think this is easy, try it!

Peanut Picking. Provide a pound of peanuts and color about one-tenth of them red and blue; two-tenths, blue; three-tenths, red; leave the remainder uncolored. Color peanuts by dipping in ink. Place them in a bowl in the center of the table and give each player two toothpicks. At the starting signal, the players remove peanuts from the bowl by using the toothpicks for fingers and picking up peanuts one at a time. Score five points for each red-and-blue peanut, three points for blue, two points for red and one point for each uncolored peanut.

Word Forming. Pass to each player a sheet of paper with the word "Halloween" printed at the top. The object is to see how many words can be written, using only the letters of Halloween. Each word scores one point. Use each letter only as many times as it appears. That is, a word with two "e's" or two "l's" is permissible.

Popcorn Stringing. Provide each player with a needle and a long thread. At a given signal every one starts stringing popcorn from a bowl in the center of the table. The player with the longest string gets ten points, the next longest five points, the next three points and the least, two points.

Add a Letter. Distribute the following list (minus the answers) to the contestants. The object of the game is to add one letter and transpose the given letters to form a new word. At the stop signal, every word worked out correctly counts one point.

barn (plus o equals baron)
choir (plus d equals orchid)
clear (plus e equals cereal)
cows (plus l equals scowl)
eagle (plus u equals league)
fine (plus k equals knife)
kings (plus a equals asking)
lame (plus c equals camel)
lands (plus i equals island)
olives (plus t equals violets)
said (plus y equals daisy)
stone (plus h equals honest)

Muffin-pan Toss. This may be used in place of one of the table games. Provide a muffin pan and a penny, a nickel, a dime, a quarter and a half dollar. Fit cardboard disks into each compartment of the pan and number the disks. Put the pan on the floor against a book that is placed against the wall. Draw a line on the floor about five feet from the pan. Players stand here and take turns in trying to toss the coins into the pan and receive a number of points determined by the numbered compartments in which the coins remain.

Ship Game. Ask these questions.

1. What ship is the most romantic? (courtship)
2. What ship belongs on the bench? (judgeship)
3. What ship belongs in church? (worship)
4. What ship belongs to the English nobility? (lordship)
5. What ship is shared with someone else? (partnership)
6. What ship applies to your guests? (friendship)
7. What ship is the aim of the students? (scholarship)
8. What ship is needed by worthy causes? (leadership)

At the end of the given time, the hostess reads the answers aloud. Each correct answer counts one point.

FUN AHEAD!

November always reminds us of Thanksgiving, and Thanksgiving always makes us think of turkeys. Believe it or not, turkeys are good for other things besides food. Read next month's party page for some ideas of the fun you can have with an imaginary turkey in the plans called, "Talking Turkey."

My Church at Home and Abroad

(Concluded from page 38)

a brief talk on Matthew 5: 13-16 read at the beginning of the session. Explain that this is Jesus' way of indicating that a Christian's influence in the world is as important as salt and light in everyday living. Help the leader to plan carefully the words of the closing prayer in which he asks God to help each individual present to use his influence for Christ and the church during the week.

THIRD SESSION

This session plan will depend upon plans that were made earlier. The first part of the session will need to be utilized for shaping the final plans for sharing with others the information gained.

If you are to have guests, see that the host or the hostess is appointed and understands how to receive guests and can explain the work you have been doing. If posters are made, they should be on display. If a radio program is to be presented, a radio should be in evidence or the room should be arranged like a broadcasting studio. Close the session with the worship service planned by the worship committee.

After the session, confer with your pupil leaders to evaluate the work done. Discuss how their leadership might be improved. In such meetings you may help to lay the foundations for more successful workshop sessions in the future.

Guilty or Not Guilty?

(Concluded from page 34)

Invite everybody—adults of the church and members of the whole community.

After the completion of the trials, the youth cabinet evaluated the total program. Some of their ideals follow:

Advantages of the Trials

To the individuals: (1) leadership experience; (2) participation in a new sort of activity, (3) acquaintance with court procedure; (4) participation, particularly among lawyers, resulted in learning much about the issues involved; (5) stimulation of thinking of young people *and* adults; (6) creation of new ideas in people's minds about home, community, school, church; (7) visualization of how all institutions are responsible in their own way for our lives; (8) demonstration of how religion concerns all those problems and bears directly on them; (9) creation of a sense of responsibility to participants, (10) presentation of a sense of participation to a large number of people.

To the Young People's Group: (1) increased attendance of young people by over 50 per cent during the trials. (This occurred in a situation where we already have a high percentage of the young people of the community); (2) increased group prestige in the eyes of the whole community; (3) increased the appreciation of the older people of the church, with regard to ability of young people; (4) gave the group a sense of pride and achievement; (5) awakened the group to a new sense of problems to be faced and ways to approach them; (6) gave the group a common ground with the adults, in interests and in participation.

To the church: (1) created unusual publicity; (2) brought new people into church building for the first time; (3) interested some young people in the possibility of joining this church which, as they put it, makes evident its interest in youth and in worth-while activity; (4) increased the sense of unity in church, because of common ground; (5) developed new leadership for the church program; (6) made the church more important in the eyes of the whole community.

To the community: (1) created interest in practical action in the community with regard to recreation for its youth; (2) gave people a worth-while activity for Sunday night; (3) helped people realize how little they understand about their community and its problems and to become better citizens; (4) helped people of the community, and of various churches, to meet each other and become better acquainted.

NEW BOOKS

(Concluded from page 40)

Religious Counseling of College Students, by Thornton W. Merriam and assistants, provides simple, practical information on the work of religious counselors with college students.

The brochure proposes to present the principles, the procedures and the distinctive characteristics of religious counseling as an educational method, and to consider the place of religious guidance in the total program of higher education. It fulfills these aims and more. It suggests methods of dealing with students who are trying to make adjustments; it also outlines some problems that counselors may meet.

The authors attempt to answer the question of why a college should concern itself with the religious life of students. They believe that colleges and universities have an inescapable obligation to provide religious guidance. One chapter also presents the role of the church in the development of higher education. Workers with any group of young people would find this book helpful.

Published by the American Council on Education, 744 Jackson Place, Washington, D. C., 1943. 80 pages. Price, 50 cents.

The story of world-wide missions in everyday life building for a better world order is told sincerely and interestingly by Richard Terrill Baker in *The Trumpet of a Prophecy.*

Young people will enjoy this book as well as learn from it. The story concerns Dave Melrose and his friends of the Fellowship who decide that they must contribute toward the making of a united, friendly world. Dave's brother, Benjamin, has departed for the army, and the young people look upon life with sharper, clearer vision. Some people are skeptical of their plans for building a better world, but Dave and his friends present convincing arguments through the stories of noble missionaries in the war today and through their own earnest efforts in their home community.

This book presents a timely, modern view of missions. It pictures the missionary in his vital role today in lands that are no longer far away. Moreover, the author sends a message of inspiration proving that everyone may play a part in making the future happier for all peoples.

Published by the Friendship Press, 156 Fifth Avenue, New York, N. Y., 1943. 162 pages. Price, $1.00.

Toward Community Understanding, by Gordon W. Blackwell, describes the work in progress in various colleges and universities toward the promotion of better community understanding.

The Commission on Teacher Education that instigated this research, believes that an understanding of the society in which one lives is of vital importance to the prospective teacher. Thus, this group approved the collection of information on efforts that colleges were putting forth to endow future teachers with this important understanding. This booklet sets forth those findings.

The types of programs for a number of schools are described as well as off-campus experiences and unusual emphases stressed by various institutions The book is especially interesting today in the light of current theories and plans for a world community.

Published by the American Council on Education, Washington, D. C., 1943. 99 pages. 75 cents.

In an interesting, readable style Thelma D. Diener develops her lively discussion book, *United We Grow,* stressing the importance of unity and fair play among all races and colors.

The book is planned for group meetings with a competent leader in charge. In her delightful manner the author unfolds the story of the various racial origins of the people who make up America, explaining also each group's particular abilities and the use they have made and can make of them.

Well-directed questions, success stories and a short reference list all aid in presenting a broader outlook on the racial problem. A map of America, showing the particular contributions of various peoples to the development of the country, is particularly interesting.

Friendship Press, New York, N. Y. 1943. 128 pages. Price, 50 cents.

Keep the Home Fires Burning, by Tracy D. Mygatt, presents briefly in a short play the arguments against conscription of women. Two female characters are required.

A. J. Muste, 2929 Broadway, New York, N. Y. 4 pages. Price, 15 cents per hundred; single copies free.

Please order all your books from the nearest store of The American Baptist Publication Society.

The Church's Program for

Young Adults in Wartime

By ROY E. DICKERSON

In this article, Dr. Roy E. Dickerson, the executive secretary of the Cincinnati Social Hygiene Society, marks out the kind of program that the churches must adopt if they are to meet adequately the needs of young adults in these difficult wartime years.

WARTIME is not time for a superficial church program for anyone, and most certainly not for young adults. When cherished hopes must be deferred, when well-laid and reasonable plans are being frustrated, when life itself is at stake, young people are in a frame of mind in which they will respond only to the sincerest efforts to meet their deepest needs.

We shall understand one of these basic needs better if we examine some of the experiences which young adults are having thrust upon them today. Many youths are postponing marriage, breaking off college courses, giving up a good job, leaving home and friends for some far-off camp or combat zone, enduring separation from a sweetheart, and otherwise altering or abandoning former ways of living and thinking. A most important element in all these experiences is the desire for a definite, secure place in the admiration, respect, and affection of others. Basically, it is a desire for a sense of unity with one's fellow men.

In this desire for unity we find the peculiar significance of being a part of any "We." To belong to, to be at-one-with, to feel that one is a wanted, valued, and respected member of any unit, is vastly satisfying. Because marriage, for example, affords such a complete at-one-ness, it brings superb satisfactions. As the "We" to which one feels he belongs grows more inclusive, there is a broadening sense of fellowship which serves as a foundation for the brotherhood of man.

Whatever threatens or destroys this sense of fellowship in any relationship, as war does, is highly disturbing and often makes one feel very insecure and unhappy. That is one reason why so many young people are now becoming emotionally upset by the uncertain course of events in their lives. To understand this fact, puts us in a position to plan much better; we then know more about what the needs of these young adults really are.

1. The Church's Program Must Take Account of the Feeling of Insecurity

The theory upon which we must proceed is plain. "The only way to develop a real sense of basic security," says Dr. Alexander Martin in a recent issue of the *Journal of Mental Hygiene*, "is through active creative growth and positive participation with others as a unique but integral member of the social body. . . . Our interdependence, our need for each other, must be recognized as a fundamental natural law, as something that transcends war, and it must be brought to awareness by planned getting together and planned exploration of mutual interests. . . . The emphasis throughout should be upon the utilization of one's unique nature and function in the service of interdependent living. . . . Others should be treated as if they had something to give, rather than something to get. The enemy tries every device to make us feel helpless. We must use every device to make the individual feel helpful."

Translated into action, this means a church program designed to deal with feelings of insecurity, a church program designed to create and emphasize the "We-feeling." Young adults should be helped to understand the nature of this basic desire for unity in order that they may better understand how to meet it, and thereby to overcome their feelings of insecurity, loneliness, and helplessness. Activities should be promoted which provide more opportunities for comradeship, and which create a deepening sense of fellowship with an ever-more-inclusive "We" that includes God as the Great Friend and Helper.

With a clear understanding of what is to be accomplished, innumerable practical things to do will occur to any thoughtful group or individual. For example, consider what can be done to maintain the feeling of unity between the man in uniform and those he has left behind him. Anything that keeps him in sympathetic contact with his family and friends and the familiar old associates is desirable. The church might prepare a mailing list of its young adults in the service and send it once a month to members with a request that they send a post card or letter to those they know, or that they do something else to show these young adults that they are remembered and valued by their former associates. Accompanying the list should be some definite suggestions about the kind of letters that sustain morale.

A committee might be organized, each member of which takes responsibility for seeing that a certain five men away from home have, from time to time, some sort of word or remembrance from the church itself, its organizations, and many of its members. The same thing might be done for the young women who have gone into any one of the women's auxiliary groups, for those whose non-combatant service has taken them away from home, and even for the worker in a war industry who may be too busy or too weary to enjoy the former fellowships within church groups.

For those still at home, the church program should provide many opportunities to be together, and to render, individually and jointly, significant service to the community and to the nation. The object is to foster fellowship and the feeling that one is being really helpful in this crisis. Too little of the church service program is carried on by young adults; increasing provision must be made to use them for challenging tasks. Perhaps a committee could list every young adult in the church for the sake of trying to find some definite service each one could undertake through the church or through some one of the war-time volunteer agencies, such as the Red Cross, the War Chest, and the many organizations for relief to war-stricken peoples.

Special attention must be given to planning social affairs for women, and especially for those separated from a fiance or husband. These affairs should strike a high note of wholesome excitement and lively fun, as something of an antidote for the growing tension and anxiety of the day. Special provision

must also be made for the increasing number of bereaved young women; they must be comforted through human friendships and gradually be drawn back into normal, healing associations with friendly men and women.

2. The Church's Program Must Deal with the Foundations of Family Life

Because of the richness of the fellowship in the mate-relationship, the depth of "We-feeling" involved, and the social significance of the "family-We," the areas of courtship, engagement, and marriage must have a great deal of attention from the church. Probably the most disturbing and demoralizing experiences of youth today are in this area. War-severed friendships, engagements, or marriages, and the fear of such frustrations, account for much uncertainty and unhappiness among servicemen and the women they have left at home.

There is urgent need to help both men and women in advance of this separation to understand the nature of genuine affection, to relieve their fears that it will not stand the strain of prolonged absence, to teach them the value of continence and how to achieve it, and to interpret to them otherwise the role of sex in Christian living. Young people must be helped to see the special difficulties involved in marriage in wartime. Hasty and ill-considered marriages are altogether too frequent now. Today as never before the church must come to grips with the problems of helping youth to make a success, judged by Christian standards, of the basic unit in a democracy—the home.

An excellent approach to this service to young adults is the establishment in each church of a Commission on Family Life, made up of the young people and their elders. It would be responsible for planning and promoting the educational and inspirational services designed to develop in youth a Christian philosophy of marriage, a scientific understanding of the sex factor in human life, and Christian patterns of sex behavior. This is urgent; it cannot be postponed. Failure to act wisely means increased illegitimacy, promiscuity, commercialized prostitution and, worst of all, the disqualification of many young people for that especially satisfying fellowship which is the foundation of a happy marriage and a successful home. Specific suggestions for the organization of this commission and activities which might be sponsored are contained in the pamphlet, *Youth Action in Preparing for Marriage and Home Life*.[1]

3. The Church's Program Must Bear upon the Problems of Peace in the Years to Come

The church program in wartime should take full account of the needs for these "We-feeling" relationships which we have been discussing. It is not a matter of morale just now, but of Christian statesmanship. Constructive efforts along these lines not only sustain morale, but make for the wider, more inclusive sense of unity which is essential in any Christian world order. The more that men and women become vividly aware of the privileges and obligations of this fellowship, the better the chances that we shall win the peace by displaying good will and being just to all—even our enemies.

On the basis of this fellowship we can build an attractive and worth-while program designed to help youth understand the many problems in the peacetime ahead and to play their part in solving them. A genuine interest in a new economic order, a world federation, or any other adjustment in the interests of the reconstruction of war-enslaved nations and justice to the vanquished, must draw its strength largely from a strong feeling of unity with all men. Motivated by such feeling, an active study program in the church is not merely academic, but a preparation for the application of Christian principles in the afterwar situations.

4. The Church Program, Above All Else, Must Cultivate the Larger Fellowship with God

Finally, the program of the church must cultivate the larger fellowship with God. Men going out to do battle, women fearfully waiting for word from them, a world living through dread, privation, and great uncertainty, urgently need the courage, strength, and hope to be found in Christian faith and in communion with God. When death must be faced, there is special need for that clear thinking which creates faith in immortality and confidence in a fellowship beyond this life.

Here the church has an obligation which no other institution assumes or attempts to discharge. It must not fail at this time in this vital matter or, indeed, in any other part of the wartime program we have been considering.

[1] Prepared by the writer for the United Christian Youth Movement. Published by the International Council of Religious Education, 203 North Wabash Avenue, Chicago, Ill. Price fifteen cents. For many additional suggestions of needed activities, see the pamphlet "What Can Christians Do Now?" also published by the International Council of Religious Education, 10 cents; and "Christian Young Adults and the War Crisis," Oliver B. Gordon, 1010 Temple Building, Rochester, N. Y., 10 cents.

ONE CHURCH THAT HAS CARRIED ON AN EXCELLENT PROGRAM FOR THE SERVICEMEN IN ITS COMMUNITY IS THE BAPTIST CHURCH OF RANTOUL, ILL., NOT FAR FROM CHANUTE FIELD. THIS PICTURE AND THE ACCOMPANYING ONE SHOW SOME OF THE ACTIVITIES OF THAT CHURCH

THE CHURCH THAT WOULD MEET ADEQUATELY THE NEEDS OF THE YOUNG ADULTS IN ITS COMMUNITY WILL PROVIDE NUMEROUS OPPORTUNITIES FOR YOUNG MEN AND YOUNG WOMEN TO MEET UNDER WHOLESOME AUSPICES AND TO ENGAGE IN VARIOUS FORMS OF RECREATION

Teachers' Materials

INTERNATIONAL SUNDAY SCHOOL LESSONS — IMPROVED UNIFORM SERIES

THEME FOR THE QUARTER: The Ten Commandments and the Teachings of Jesus

AIM: To help the student interpret the Ten Commandments in the light of the teachings of Jesus and to apply them in personal and social relationships

These lessons are developed from outlines prepared by the Committee on Improved Uniform Lessons of the International Council The outlines are copyrighted, 1941, by the International Council of Religious Education and are used by permission

LESSON I — OCTOBER 3

Jesus and the Ten Commandments

Matthew 5: 17-20; 19: 16-22; John 5: 39-40

Matthew 5: 17-20; 19: 16-22

5: 17 Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.

18 For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

19 Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.

20 For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

19: 16 And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life?

17 And he said unto him, Why callest thou me good? there is none good but one, that is, God: but if thou wilt enter into life, keep the commandments.

18 He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness,

19 Honour thy father and thy mother: and, Thou shalt love thy neighbour as thyself.

20 The young man saith unto him, All these things have I kept from my youth up: what lack I yet?

21 Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me.

22 But when the young man heard that saying, he went away sorrowful: for he had great possessions.

John 5: 39-40

39 Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.

40 And ye will not come to me, that ye might have life.

KEY VERSE: *Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.—Matt. 5: 17*

TO BE READ EACH DAY

Sept. 27. M. Jesus and the Law. Matthew 5: 17-20
Sept. 28. T. Divine Requirements. Matthew 19: 16-22
Sept. 29. W. The Lawgiver. Exodus 34: 29-35
Sept. 30. T. Knowing the Law. Psalm 119: 33-40
Oct. 1. F. The Law in the Heart. Isaiah 51: 4-8
Oct. 2. S. Keeping the Law. John 15: 12-17
Oct. 3. S. The Test of Service. Matthew 7: 21-27

SCRIPTURE SAYS

By W. W. Adams

Last quarter we had one lesson on the giving of the Decalogue at Sinai and the making of the Mosaic covenant. Now we are to spend an entire quarter in a study of the Ten Commandments in relation to the teachings of Jesus. We shall study the commandments, first, in their historical setting; second, in their relation to the revelation of God in Jesus Christ; and, third, in their relation to our time and needs.

In one sense, the lesson today is the most important of the entire quarter. It lays the foundation for all the lessons that follow, undertaking to determine the relation of Jesus to the commandments as a whole and to the entire Old Testament.

Our printed Scripture passages set before us the essential facts regarding Jesus' relation to the Ten Commandments. That relationship can be summed up in three words: *completed, endorsed, supplemented.* We shall consider them in turn.

Jesus Completed the Commandments (Matt. 5: 17-20)

In his life and teachings, Jesus was revolutionary. He was a nonconformist. He never asked whether or not an idea was orthodox. His first concern was never to please his hearers, but to help people. People were never long in his presence without recognizing that a new voice was speaking, and that the *status quo* was destined to be greatly disturbed. Jesus' deeds and words raised all kinds of questions in the minds of the people. Among others was this one: In calling men to follow him, was Jesus competing with Moses? Could men follow him, obey his teachings, and at the same time observe the ceremonial law as had been required of the Jews for centuries?

Jesus knew that men were raising such questions. And Jesus never permitted people to follow him in ignorance of what was involved. Accordingly, we find him in these Scripture passages removing all doubt as to his relation to the Ten Commandments and to the law as a whole.

1. *Matthew 5: 17.* Jesus had not

come to *destroy* (to loosen, to end, to render inoperative) either the law or the prophets. The expression "law, or the prophets" covers what we know as the Old Testament. Jesus came to *fulfill* the law and the prophets. We have now come to the pivotal point of this lesson. What did Jesus mean by the word "fulfill"?

Certainly Jesus *obeyed* the law. He kept or praticed it. He was the only person who never disobeyed any part of the law. Men could find no fault with him. But that is not what Jesus means here. The law was not God's final word to men. It had been good, even adequate to meet men's needs, if men would have obeyed it, but it was incomplete. Even the part of the law that spoke of man's duties was incomplete. The later verses of this chapter make this clear.

Jesus gives us six illustrations of what he means by completing (fulfilling) the law and by requiring a greater righteousness of his followers than was true of the scribes and Pharisees. The illustrations are as follows: murder, vss. 21-26; adultery, vss. 27-30; divorce, vss. 31-32; oaths, vss. 33-37; retaliation, vss. 38-42; love of enemies, vss. 43-47. Take the question of murder. The law forbade murder. Men must not commit the act. Did Jesus destroy or bring to an end that commandment? No; he too required his followers not to commit murder. But Jesus went further. He fulfilled, completed, that law, by requiring that men not *want* to murder. No more can be added to that law. Now let the reader treat the other five illustrations in the same manner. Then note verse 48. Rather than try to cover all details of the law, Jesus raised the standard to include all law and prophecy; he said, "Be as perfect as your heavenly Father!"

2. *Matthew 5: 18.* The entire law is to be fulfilled. How significant it is that Jesus never encouraged his followers to overlook or break a single law. At times they doubtless felt that the laws had become outmoded; but Jesus warned them to keep the law, even down to the last jot and tittle. Ponder the statement of this verse. Is there as much concern today for the keeping of the law?

3. *Matthew 5: 19.* Read this verse, and then answer these questions: What determines smallness or greatness in the kingdom of heaven? Do I *break* (disobey, disregard) even one of the least of the commandments? Do I really believe this Scripture? Is it possible that many sincere church people are going to be sadly disappointed some day? Note that *practice* comes before *teaching* others.

4. *Matthew 5: 20.* What does "entering" the kingdom require?

Let these statements be noted carefully. Surely they are wrong who teach that Jesus kept the law, met its requirements, and thereby abolished it and set us free from it; so that believers in Christ today are not required to obey the law. And surely they are wrong who teach that the Sermon on the Mount belongs to a kingdom age which lies wholly in the future. They are wrong who say that Christians are not required to live in accordance with the Sermon on the Mount. Nowhere did Jesus ever excuse his followers from this teaching. The Great Commission calls upon Christians to teach men to observe *all* that Jesus had commanded. This is part of that teaching.

Jesus completed the law by revealing *all* of the Father's will for man. Jesus became our sacrifice, thus taking the place of the Jewish sacrifices and ceremonies. And Jesus equips us with power to keep the law. Thus Jesus fulfilled the law.

We have dealt with this basic passage at some length, for it contains the heart of the lesson. The other two passages may be treated more briefly but should not be overlooked.

Jesus Endorsed the Commandments (Matt. 19: 16-22)

This fact was implied in the previous section. Note the point of view of this story: how to inherit eternal life. Jesus' answer is pointed: "If thou wilt enter into life, keep the commandments." That is to say, Jesus endorsed the commandments. He gave several samples, to show what he meant by the commandments. Even in Jesus' day, keeping the commandments would have brought life.

But the young man, like all others before and since, had failed to keep at least the two specific commandments laid down by Jesus: to serve the poor with his possessions and to follow him. The keeping of these two would be final and full proof that the young man had, in reality, kept all the commandments.

Jesus Supplemented the Commandments (John 5: 39-40)

The Jews felt that in possessing the law and the prophets, they would share in the kingdom. Jesus now indicates that the Scriptures point to him and testify concerning him. Of themselves, men are not able to keep the law. God redeems men unto the doing of his will. Men get life through Jesus Christ, and power to do their duty—to keep the law and the prophets, plus the finished revelation in Jesus Christ. Jesus supplements the law, enabling men to know and to practice the law. Man's first duty is to come to Christ. His second duty is to keep the commandments through Christ's enablement. Both are very essential.

ADULT TEACHER

By Howard K. Williams

■

It will help you in teaching if you will stop now to glance over the subject matter for this month's lessons. This exercise will give you an idea of the Scripture passages and other materials to be used for the next five Sundays. Note that the general topic concerns the relation of Jesus and his teachings to the Ten Commandments. In the first lesson are three Scripture references. Why were these passages chosen, and how do they bear on the subject?

Jesus' Regard for the Law

The first Bible reference (Matt. 5: 17-20) is from the Sermon on the Mount. Read the entire sermon (Matt. 5: 3—7: 27). It is the foundation for all of Jesus' teaching. At the beginning of his ministry some people accused Jesus of setting aside the sacred laws of Moses and the teachings of the prophets. But in reply Jesus said: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil."

Dr. Finch, a missionary to Africa, said that upon entering Ethiopia he found crosses everywhere. He asked the natives what they stood for. None could answer. Dr. Finch wondered if the eunuch converted under the teaching of Philip had introduced the cross into Ethiopia. If so, the cross had persisted; but its meaning had been forgotten long ago.

This illustrates the way in which time can erase meaning. So it was with the laws of Moses. They were good and necessary for the safety and welfare of the people, but as the centuries passed, the plain and simple laws became so incrusted with faulty interpretations that they lost their meaning and became mere forms—like a charm to wear on the head or the wrist, something to mumble with lips rather than to obey with life.

Today people wear silver and gold crosses, but fail to accept the real cross as a way of living. It is good for people to have a Bible in the house or for the boy in the armed forces to have a New Testament to wear over his heart. But unless they live according to its teachings it has no more meaning for them than a good-luck charm.

Jesus believed that *all* of God's law is important, and *all* of God's laws must be obeyed. "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven."

The Spirit of the Law

But Jesus went even further and claimed that mere veneration for the letter of the law does not guarantee entrance into heaven. He declared, "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven."

It is much easier to talk sacrifice than to live it. It is much easier to teach forgiveness than to forgive. We know people who do much talking about God's law, and at times we all do plenty of talking. How many of us, however, really live according to God's law?

The Pharisees talked much about the law, but had lost its spirit. They loved to pray and fast and do alms "to be seen of men." Jesus came to make meaningful the laws by teaching their great truth, and by living them.

Matthew 19: 16-22 presents a vivid story that has inspired a multitude of songs and sermons and works of art. Read the parallel accounts—Mark 10: 17-22 and Luke 18: 18-25. The young man must have been a very high-type, lovable youth. Probably he was the pride of his family and the envy of others. As people looked at him they must have thought that he had everything that makes life worth while: personality, possessions, learning, position, influence, health, youth. But he saw that Jesus had something which he himself lacked. In reply to the young man's question Jesus told him how to satisfy his craving for an abundant, useful, and hence eternal life. Jesus saw that the youth needed to get rid of his material possessions, so that his spirit could grow. He would then be able to experience heaven and would rejoice in the opportunity of following Jesus.

Hindrance of "Things"

So Jesus shifts the emphasis from the outward to the inward, from things to spirit, from mere outward right conduct toward people to God, the mainspring of right conduct. His counsel for the youth to sell all he had and give the proceeds to the poor was the only way the youth really could get rid of his dependence on things. How much the youth depended upon things is shown by the fact that, high-minded as he was and desirous of life eternal, he did not want the spiritual enough. When the choice was put to him, he chose "things" and went away sorrowful; "for he had great possessions."

Let us not blame the man too much. Not one of us is perfect. Jesus knew how difficult it is for a rich man to enter the kingdom of heaven. In this world, things assume great importance. We measure a man's worth and listen to his advice according to his "success" in life, and we measure his "success" by the things he has—his house, his business, his bank account, his salary. People sometimes measure the value even of ministers in financial terms, such as "a $5,000-a-year man," or "a $2,000-a-year man."

Even the commandments of the Old Testament cannot be obeyed fully unless we first of all have no other gods before Jehovah. Jesus was trying to get this lesson into the soul of that fine young man; but the young man "went away sorrowful: for he had great possessions." How about each of us?

Good questions to discuss under this point are: (1) How far can a Christian disregard possessions and ownership in this world of things? (2) Since it takes money to run a church and pay for the missionary enterprise, should a Christian want to make money? (3) If everybody sold all possessions and gave to the poor, would that help matters to any appreciable degree? (4) Why is it hard for a rich man to enter the kingdom of heaven?

Helpful Bible Study

Read the fifth chapter of John. Jesus had gone to Jerusalem at the time of a great feast, perhaps that of Pentecost. At a spring in Jerusalem he found a man who had been helpless for thirty-eight years; and he healed him. It was on the Sabbath, and immediately there was an uproar. According to Jewish ideas Jesus had broken the sabbath laws. In the study of the Scriptures these men had discovered only hardness. Love, helpfulness, and kindness seemed foreign to them. They did not care that the man was now rejoicing in health and activity. Their narrow little minds could see only that Jesus had broken their tradition of the sabbath. This was a constant point of controversy between Jesus and the Pharisees. Jesus tried constantly to tell them that keeping the sabbath did not mean only obeying some rules. It meant a great deal more. The spirit of the law, according to him, was always of more importance than its letter. It was the same with all laws. They could not be kept simply by obeying their letter. There must be an "over and above." Study of the Scriptures will lead us to Christ and will enable us to have Christlike spirits. Planned reading and diligent study of the Bible and obedience to its principles will make Jesus step out of the printed page and be a living Person among us.

Does your study of the Bible help you to see Jesus more clearly? Does it help you to know what he would have you do? Does it make you want to obey him more completely? Does the Bible make Jesus real to you?

YOUNG PEOPLE'S TEACHER

By Clarence W. Cranford

■

Stating the Case

"Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster" (Gal. 3: 24-25). In these words, Paul sums up the relationship of the law to our Christian experience. In other words, the law teaches what to do; it drills into us what is right and wrong. On the other hand, faith in Christ promotes us into a larger freedom. As Christians, we do what is right, not because the law says so, but because our love for Christ makes us want to do it.

Jesus came to release the energies that make obedience to the law a natural consequence and not an irksome duty. He did not come to cancel out the law. For instance, the law said, "Thou shalt not kill." But Jesus said, "Love one another." It naturally follows that if we can learn to do that, the law will be fulfilled.

Developing the Idea

In the first place, Jesus considered the laws of Moses very important. "Whosoever therefore shall break one of these least commandments," he said ". . . shall be called the least in the kingdom of heaven." And to the young man who asked about eternal life, Jesus said, "Keep the commandments." Then he enumerated some of them: "Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honour thy father and thy mother: and, Thou shalt love thy neighbour as thyself." (The last one states positively what some of the Ten Commandments state negatively.)

But Jesus would demand more than a mere observance of the laws. Notice that he said, "Except your righteousness shall exceed the righteousness of the scribes and Pharisees . . ." "Exceed" is the word to underline. The scribes and Pharisees kept the law carefully. They did nothing morally wrong, but their lives were not a radiant testimony to goodness. They stopped too short. One may refrain from a certain sin, but still cherish that sin in his imagination and thought. A person may refrain from coveting his neighbor's property, but still not love him. Jesus wants a man's obedience to spring from proper motives.

We would expect Jesus to say something like that. He always went "beyond." His life was an illustration of

the second mile. John said, "Repent ye: for the kingdom of heaven is at hand" (Matt. 3: 2), but Jesus said, immediately following John's arrest, "The kingdom of God is at hand: repent ye, and believe the gospel" (Mark 1: 15). Jesus had more to offer than John, and he expected more of his disciples. "What do ye more than others?" (Matt. 5: 47) was a question in the Sermon on the Mount.

Jesus was interested in righteousness, not as the result of rules imposed from without, but from love welling up from within. Dictators impose rules from without. Jesus, on the other hand, wanted affection from within. He knew then that the rules would be kept.

The rich young ruler fell down at that point. He kept the commandments—all of them—but Jesus knew that his life was nevertheless essentially selfish. He did others no wrong; neither did he do them much good. He was a good man morally, but Jesus wanted to make him good for something. But the young man loved *things* more than *people*. With all his good ethical conduct, he needed to learn to love. So Jesus requested him to add something to his program of life. And the same request comes to you today. Let your life overflow in charity to others.

What kind of Americans do we want these days? Those who obey the laws because they must, or those who uphold them because they love America? What kind of church members do we want? Those who contribute because the finance committee keeps after them, or those who give because they are in total sympathy with the program of the church? What kind of Christians do we want? Those who keep the Ten Commandments grudgingly, almost resentfully, or those who keep them with joy of heart because God's love is there? The answer in each case is obvious: Except your participation shall *exceed* grudging obedience, you shall not experience the joys of the heaven-blessed life.

Finally, the lesson points us to the Bible, both for instruction in the laws and for the inspiration to want to fulfill them. The Bible tells us what to do, and it leads us to Him who gives us grace to do it. The Old Testament gives us the Ten Commandments. The New Testament introduces us to Jesus, and if we love him, we will want to serve him more. In serving him well, the law will be fulfilled.

Discussing the Problem

1. Are the Ten Commandments given enough attention today?

2. In what way did the rich young ruler fail?

3. How do you think Jesus fulfills the law?

INTERMEDIATE-SENIOR TEACHER

By Talmage C. Johnson

■

Plan for Class Session

The purpose of the lessons for the final quarter of the year is to interpret the Ten Commandments in the light of what Jesus taught, and to point out ways of applying them in the everyday life of the pupils. The first lesson of the series shows the students where to find the commandments and explains that whenever Jesus spoke of the Scriptures he was referring to the books of the Old Testament. If the pupils are not already familiar with the names of all Old Testament books, this will be an excellent time to learn them.

Intermediate pupils will be interested in learning that books, as we know them, did not exist in the time of Jesus. Show them pictures of ancient scrolls and explain that they were handwritten. Then tell them that still earlier writings were on tablets of stone. The class will then understand that even in the time of Jesus the Ten Commandments were very old. Reference can be made to our own treasured documents, such as the Declaration of Independence and the Constitution. If students can understand that our national mementoes are centuries younger than the Ten Commandments were in Jesus' time, they will better appreciate that religion was not a new development in Hebrew life.

But in this first lesson too much time must not be taken up in discussing the commandments. Reserve some of the discussion for use in introducing each of the subsequent lessons. After the pupils have located the commandments in Exodus, have them turn to Matthew 5: 17-20. This will introduce them to the whole series of lessons. It will be sufficient to explain the meaning of the word "fulfill" and then pass on to the story of the rich young ruler. This narrative will require most of the period.

The pupils should be encouraged to discover all the good traits in this young man. If a blackboard is available make a list of them. Point out that in obeying the commandments the young man was living up to the highest social standards of his day. He was not a "goody-goody" person; he was a normal youth who sought to observe conventions. He realized that obeying wise rules does not spoil one's fun. Now he had reached the age when he wanted to know more about the good life. By eternal life he meant not merely the life after death, but a way of life that would bring present and everlasting satisfaction.

Here is an excellent opportunity to discuss worthy goals in life. Remind your pupils that they will have to make choices—the choice of a job, the choice of a mate, the choice of a place in which to live, the choice of a college to attend. Point out the importance of choices, the necessity for being prepared to make them, and the wisdom of seeking divine guidance. The rich young ruler went away sorrowful. Why? Was it not because he knew in his heart that he should do what Jesus had asked him to do, but was not willing to pay the price?

Explain that a price has to be paid for worth-while achievements. The student who makes good grades in school must sacrifice some pleasures in order to do so. The star athlete must deny himself indulgences. Great artists and great masters of literature have had to work hard and to deny themselves many things. So it always is in life. The rich young man wanted eternal life, but he was not prepared to pay the price it required.

Ask the pupils to mention some choices that already they have had to make. If there are any members of the class who are not church members, this lesson affords a splendid opportunity for decisions to follow Christ.

Truth in Action

Call attention to posters in post offices and other public buildings calling for persons to enter civil service. In the present war effort it has been necessary to draft men, but some range of choice is still offered to those who are drafted. Enlistment in the greater cause of Christ is wholly voluntary; for he desires, not simply the outward service of men, but their inward devotion which can never be compelled.

One who has decided to follow Jesus should strengthen his decision by joining the church and being baptized. A person could accept Christ in private and let no one know about it, but such a person would find it much harder to resist the temptations which come to every Christian. The very fact that one has announced to the world his purpose to walk in the way of Jesus gives great strength to that worthy purpose. Impress upon the pupils that they must make their choice for or against Christ, and that if they decide for him, they should unite immediately with the church. A soldier who tried to fight a war by himself would not be very successful; he must have training with others in order to be a good soldier. It is the same with one beginning the Christian life. The young Christian must unite with a group of like minded persons and receive instruction in the methods and activties suitable for such a life.

LESSON 2 — OCTOBER 10

Reverence for God

Exodus 20: 3-7; Matthew 4: 10; 6: 9; John 4: 23-24

Exodus 20: 3-7

3 Thou shalt have no other gods before me.

4 Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth:

5 Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me;

6 And shewing mercy unto thousands of them that love me, and keep my commandments.

7 Thou shalt not take the name of the LORD thy God in vain; for the LORD will not hold him guiltless that taketh his name in vain.

Matthew 4: 10; 6: 9

4: 10 Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

6: 9 After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name.

John 4: 23-24

23 But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him.

24 God is a Spirit: and they that worship him must worship him in spirit and in truth.

KEY VERSE: *God is a Spirit: and they that worship him must worship him in spirit and in truth.—John 4: 24*

TO BE READ EACH DAY

Oct. 4. M. Reverence for God. Exodus 20: 1-7
Oct. 5. T. Moses' Reverence for God. Exodus 3: 1-6
Oct. 6. W. Daniel's Reverence for God. Daniel 2: 19-23
Oct. 7. T. The Sovereignty of God. Acts 17: 24-29
Oct. 8. F. The Majesty of God. Psalm 99: 1-9
Oct. 9. S. "Swear Not at All." Matthew 5: 33-37
Oct. 10. S. God Is a Spirit. John 4: 21-26

SCRIPTURE SAYS

By W. W. Adams

■

Before the coming of Jesus Christ, God made himself known to men primarily in two ways. He used symbols or pictures and he spoke directly to men. In the Old Testament ceremonial system the people were required to give expression to their faith through ceremonies, such as the offering of animal sacrifices. God used these ceremonies as the background for making himself known to men, and for disclosing to men what he required of them. Also God spoke directly to men. He spoke to Adam, to Noah, to Abram. Then, at Sinai, he spoke to Moses, and through him to all Israel.

But Jesus was and is the reality, the substance, that had been partially disclosed by ceremony, symbol, and type. Naturally, therefore, for the believer in Christ, the ceremonial system ceases to be binding. Why tarry longer with the picture when we have the reality with us? Jesus has fulfilled the ceremonial part of the law.

He fulfilled the moral and ethical teachings of the Old Testament also, but in a slightly different way. He endorsed all the truth of the moral law. And, where that law was not the full expression of God's will, Jesus completed the revelation of the truth involved. It turns out, therefore, that Christians are obligated to observe, to practice, all of the moral and ethical duties laid down in law and prophecy, *plus* whatever additions Jesus made to those duties.

Nor is this all. Christ also redeems us unto the possibilities of obeying the truth. Christ becomes our energy, through the Holy Spirit, by which we can do what Israel failed to do. Let this be clear to our minds: we cannot do less than meet the full demands made upon us in both the old and the new covenants without loss to ourselves.

All of this was involved in last Sunday's lesson. Today we consider the first three commandments, under the heading, "Reverence for God." This involves God's unity, God's nature, and God's name. Each concept is supported by two passages of Scripture, one from the Old Testament and one from the New.

God's Unity

1. *The commandment (Ex. 20:3).* The first commandment seeks to safeguard God's position or office, as being the only true God.

Yet, in effect, there are many gods. For, in practical life, that in which one trusts or confides, that upon which one bases one's hopes, is one's god. One may make a god out of money, possessions, learning, cleverness, race, nationality, or out of political, economic, or military power.

The first commandment prohibits reliance upon any person or thing other than the Almighty God, creator and sustainer of all things. "Thou shalt have no other gods before me." Better still: "no other gods *beside* me." "Before me" might be construed to mean that it is all right to have other gods, so long as we put Jehovah first. We are to have only one God—the true God.

Instinctively we worship something. We may not recognize it as worship, we may even deny that we believe in a god; but actually the only question we have to decide is, *what* shall we worship? On what shall we rest our hope, our confidence? The first commandment assumes that we will worship something, and it seeks to have us worship the only true God.

The appeal to worship the true God is grounded in experience. The prologue to the Decalogue reads: "I am the Lord thy God, which have brought thee out of the land of Egypt." This is the God who commands Israel to banish all other gods. He is not asking Israel to obey these commandments because unaided logic or an unquestioning philosophical world view demands it. He is appealing to their past experience.

So it is all through the Scriptures. A fine example is found in Exodus 19: 3-6. The entire Mosaic covenant was based on experience. God said, in effect, "You have seen what I did to the Egyptians, and how I have redeemed you to myself. Now, remembering that historical fact and undergirded by your personal experience, I lay down certain propositions I would have you consider." Jesus also practiced, lived, and experienced the presence of the Father. His deeds, miracles, and teachings were but the logical expressions of the life he knew. We too can know God; but not

it we rely only, or even mainly, on the intellect. God appeals to, and makes himself known to our intellects, our emotions, and our wills.

The Israelites had but recently left a land filled with gods. They were to live in Canaan amidst peoples who were pagan and bound by all the ignorance and superstition of ancient times. In the midst of awe-inspiring scenes and experiences, God lets Israel know that his covenant people must part company with all other gods. He will have no competition.

To recognize God's unity or oneness is basic in organized, unified society. The unity of God calls for a unified universe. All true, adequate thinking about the universe as a whole, and about its various parts, including our earth-home, and our relationships, godward and manward, demands this.

Our chaotic thinking today, and our chaotic, war-torn world, are what they are because so many of our world leaders ignored God and set themselves up as gods. We shall live again in a peaceful, organized, unified society, when we restore to its rightful place the basis of all high thinking—the centrality of the one, true God of all things.

2. *Its observance (Matt. 4: 10).* We have seen what the commandment calls for. We now see it practiced fully by Jesus our Lord. This event only dramatizes what Jesus did habitually.

The scene, of course, is the special series of temptations to which Jesus was subjected, following his baptism and consecration to his messianic ministry. Satan has failed with Jesus twice. This is to be his last effort at this time. Satan has offered to Jesus all the kingdoms of earth, if only he will worship him. Jesus' answer goes back to this commandment demanding that we worship and serve only "the Lord thy God." The point of emphasis here is not so much Jesus' words on this point, as the fact that he put the content of the commandment into practice. He refused to worship and serve Satan, but gave full allegiance to his Father. Jesus is our example here, as he is in all things.

God's Nature

The first commandment safeguards God's unity or oneness. This second commandment safeguards his nature. God's nature is spiritual, not material. Unless we keep that fact in mind, we cannot hold clear convictions regarding God's character, nor regarding what he demands of us in both character and activities. To lower our conception of God's nature and character will always result in a debased view of duty, and consequently in a degraded religious life.

1. *The commandment (Ex. 20: 4-6).* We must note both the content and the argument of this commandment.

The *content* is clear. We are not to seek to represent God by "any graven image," nor are we ever to bow down to, or serve, any such representation. There is nothing in the earth or above it or under it that is adequate to represent God.

God's holiness, wholeness, must be kept clear. We could keep in mind God's unity and yet think of and worship him under such external forms as would tend to cause us to identify him with some part of the universe. Idolatry, at its best, localizes God in certain objects. But God is spiritual; he is everywhere. He permeates, sustains, lives in, directs all parts of the universe. People do not worship God under external forms, however high and noble the purpose may be at first, without losing something of the idea of God's spirituality and universality. Art is all right in its place, but care must be exercised in directing its use. Otherwise, it hinders, rather than helps, true worship.

The *argument* is striking. God is "jealous." Nothing so injures a person as to have others spurn, reject, belittle his love. God loves men; he has blessed men in manifold ways; he has rights; he has plans—all for men's good. To have man reject all this grieves God. Moreover, it is to our interest to cooperate with God, for what we do affects generations to come. Our evil affects the third and fourth generations; while our good extends to a thousand generations.

2. *Its interpretation (John 4: 23-24).* The woman wanted to argue *where* to worship God. Jesus made it clear that now it is a matter of the spirit, the truth with which we worship, not the *place* where we worship.

His Name

1. *The commandment (Ex. 20: 7).* We are not to take the name of the Lord our God in vain. The name represents the person. We may take God's name in vain in three ways. *First,* by using his name in connection with a promise or a covenant which we do not keep. *Second,* by what we know now as profanity. *Third,* by using God's name lightly in our professions of faith and in our religious exercises. We talk of faith in, and love for, God, but we do not put these things into practice in life.

2. *Its interpretation (Matt. 6: 9).* In the Lord's Prayer, Jesus put first the essence of the third commandment in the significant words, "Hallowed be thy name."

Awe, reverence, worship, high and adequate thinking, and courageous, holy, abundant living go together. Lack of reverence for God lies at the root of our ills.

ADULT TEACHER

By Howard K. Williams

■

It will help in the study of the Ten Commandments to look upon them as being divided naturally into two groups. The first four commandments deal with man's relation to God; the latter six are concerned with man's relations with his fellow men. It is well to recall this outline of the commandments as we begin the study of these lessons.

Only One God

Luther once said, "Whatever thy heart clings to and seeks after, that is properly thy God." If this statement is true, then each of us is really guilty of a kind of polytheism—the worship of many gods. Recall some of the gods which we worship—people, pleasures, possessions. Look up in your concordance references to the oneness and supremacy of Jehovah. Peoples in ancient times believed in more than one god. There were gods of the valleys and gods of the hills. It was a slow process even for the Hebrews to learn that their God was Creator and Ruler of all peoples and nations. The Bible teaches us to believe that there is but *one* God, revealed in Jesus and evidenced constantly through the Holy Spirit.

One God is evidenced also in nature. Scientists discover a law running through all nature, which points to a single source. Henry C. Drummond, a great scientist and a great Christian, wrote the book, *Natural Law in the Spiritual World.* In it he showed that the laws of God apply alike in the natural world and in the spiritual, because there is *one* God over all and in all.

There is an advantage in believing in only one God. Life can be lived more peacefully. Polytheists have difficulty in keeping peace with different gods who may themselves be at war with each other. Belief in one God gives a consistency to life. Paul had only one purpose, because he had only one Master.

Images of God

The second commandment forbids the making of anything to represent God. People who bow down before images and worship them usually will not admit that the image actually is their God. "It merely represents God," they will state. The fact remains, however, that in many cases the image does become their God.

Years ago, a friend of mine spent some months in China. He went once into a Buddhist temple. A priest showed him through. After much per-

suasion and pleading the priest took him into the innermost chamber of the temple, a sacred place to which strangers usually were not admitted. The only thing in the room was a little golden image of Buddha. "This is God," said the priest.

"You mean that this *represents* God," corrected my friend.

"No, this *is* God," the priest insisted.

It seems to be a fact that any image or figure made to represent a sacred thing soon takes the sacred thing's place in the mind of the worshiper. In ancient days the Jews made a golden calf to represent God, but later they worshiped the calf. Images of God, relics of the cross on which Christ died, paintings of saints, even rituals and architecture—all may hide God rather than help us to worship him.

"Who among the sons of the mighty can be likened unto the Lord?" (Ps. 89: 6), cried the psalmist. "True worshippers shall worship the father in spirit . . . God is a Spirit" (John 4: 23-24), said Jesus.

In Holland I found churches with bare windows and ugly whitewashed walls. This was a revolt against the lack of spirituality which had accompanied beautiful windows and pictures in too many instances. Maybe the Dutch people went too far in their revolt, but we would rather have more of Christ and less of art than more of art and less of Christ.

Irreverence Toward God

The third command specifically forbids the light use of the name of God. Indeed, the word "Jehovah" was originally composed entirely of consonants. It was not a name for God, but merely a symbol to denote the Existent One. The devout Jew would not pronounce it.

Nevertheless, people constantly use the name of God in light, unthinking manner. Most people who do so would be astonished if they were told that they were breaking the third commandment.

When Dr. Scudder, missionary to India, was home on furlough, he and his son went walking one day. They overheard a man swearing. Dr. Scudder stopped and said, "Sir, my son was born and reared in a heathen country and a land of pagan idolatry, but in all his life he has never heard a man blaspheme God, until now." The man hastened to apologize. "But God heard you, and you need his forgiveness more than mine," said the missionary. There is no excuse or reason for a person to take the Lord's name in vain. A person who cannot express his feelings without using profanity needs a course in his native language.

Just as a person who uses the name of his mother lightly will soon think lightly of motherhood, one who takes the name of God on his lips without thinking will soon think lightly of God. "Let your communication be, Yea, yea; Nay, nay," said Jesus. Anything other than this cannot lead to good.

At times people can give others the impression that they are using God's name irreverently, even though they are sincere and well-meaning. God's name should not be used lightly at any time. Such an honored term deserves well-chosen uses.

When a person thinks so lightly of God that he places him in a pantheon with many other gods, and talks of him without thinking, or uses his name blasphemously, then he dooms himself and also those over whom he has influence. In a neighbor's house in the country where I used to spend my summers, there lived a godless family. "God" was a word to help them express themselves when they were angry. In the home was a beautiful little golden-haired child of six. She used much profanity, because she knew no other language. She grew hard and tough like her parents. She got into trouble often, and the poor child with no chance died early in life, a hardened sinner. Certainly the sins of fathers travel into the third and fourth generations. Such is the law of life. Note, however, that the law is more beneficent than we deserve; for when we try to obey, we see the loving-kindness of God—not only to the third and fourth generations, but to the thousands of generations that love him and keep his commandments. God is eager to forgive and to bless all who call upon him.

Nearness to God

We ask ourselves, "How shall we worship God?" And the answer comes back to us, "As a loving Father." How near it brings God when we think of him and call upon him and worship him as our *Father!* Listen to the story of Jane Addams. When she was a poor, weak, crippled girl, her father was superintendent of her Sunday school. He was a tall, handsome fellow; and she was very proud of him. Because she did not want to detract from his glory, she made all sorts of excuses to remain after Sunday school. She told him to go ahead without her; and she would follow. He never knew why she did that at the time, but later in life she told him. She was such an unattractive little girl, she thought, that she did not want people to think her father had such a daughter. How pathetic! How close she would have been brought to her father if he had known the truth! How helpful God can be if we confide in him as Father! Let us learn to say, "Our Father . . . Hallowed be thy name."

YOUNG PEOPLE'S TEACHER

By Clarence W. Cranford

■

Stating the Case

As two women approached the sanctuary in a church, one turned to her friend and said, "You'll understand if I don't talk to you while we're in here." She was going into the place that symbolized the presence of the Most High God, and she wanted no lesser concerns during that period of worship to preempt the place that rightfully belonged to him. Unfortunately, many people do not understand such things. They have not been trained to worship, or they lack a sense of reverence; and so they enter a church with almost as little thought to the meaning of worship as if they were entering an ordinary dwelling.

A lesson in reverence can be learned from the woman who touched the hem of Jesus' garment. Others thoughtlessly elbowed him, bumped him with their shoulders, shoved against him. But surely it was a great sense of reverence that bade the woman reach out hesitantly and barely touch the hem of his garment with her fingertips. We have grown careless in the way we handle sacred things. We have demoted God and put other gods before him, so that instead of coming out of church with the feeling that "I saw . . . the Lord . . . high and lifted up" (Isa. 6: 1), we come out remembering a lot of inconsequential things that engaged our attention during the service. We need the overwhelming sense of God's power, and might, and majesty, as reflected in the first two commandments.

Perhaps Protestants have not considered the act of worship sufficiently. Many of our nonliturgical churches have striven for informality to the exclusion of silence and reverence and real worship. Surely there is a happy medium that will enable churches to have both the spirit of friendliness and a deep sense of reverence and worship.

Developing the Idea

Worship should lead us to exalt God in our lives. Ours is an age that has tended to lose the sense of the primacy of God. We need to be reminded of what the ancient lawgiver knew so well—that God is supreme. "Thou shalt have no other gods before me." God deserves first place, because, as the commandments go on to say, God is both righteous and loving. He is righteous, though "visiting the iniquity of the fathers upon the children unto the third and fourth generation." That is not an evidence of spitefulness on God's part;

it is an evidence of the way sin works. On the other hand, while God cannot compromise in his attitude toward sin, he will be, and is, merciful to the repentant sinner.

Worship should also lead us to a deep sense of reverence. It stands to reason that if God is supreme, one should treat him with supreme reverence and respect, even in the manner of using his name. Yet in what wholesale manner God and his name are being treated with disrespect today!

Henry T. Finck tells the story of some American tourists who one day visited a museum in Vienna. In the museum was a piano that had belonged to Beethoven, and a young girl in the party asked for permission to play it. Permission was granted and she began to pick out a currently popular jazz tune on the priceless relic. She overheard the guide tell of a visit Paderewski had made to the museum, and she asked if he also had played the old instrument. "No," replied the verger, "we invited him to, but he declined. He said he wasn't worthy."

The girl's lack of appreciation is characteristic of our time. We treat sacred things—love and marriage, for instance—as if they were of secondary importance. Now, we need worship to pull us back until we give God and all sacred things the reverence that is their due.

Finally, worship brings us into a transforming communion with God. Someone has said that true worship brings us into the cleansing, kindling presence of God. The words—cleansing and kindling—are well chosen. To sense God's holy presence is to feel with Isaiah, "I am undone; because I am a man of unclean lips." But God does lift a coal from off the altar. He does touch our hearts with his cleansing power. Then he kindles in us the sense of our responsibility to him and to the world. We need to "practice his presence" in worship until his strength increases our strength, until his love enhances our love, until his life enters our lives, and drives out the lesser gods of self and greed.

Discussing the Problem

1. What can Protestant churches do to enhance real worship?

2. Can congregations be trained to worship? What are some things that could be done to this end?

3. What steps should a worship service include? How would you plan a worship service so as to bring out the greatness of God?

4. What has contributed to the general lack of reverence today?

5. Can you worship God as long as some "other god"—money, or pleasure, or sex—holds first place?

INTERMEDIATE-SENIOR TEACHER

By Talmage C. Johnson

■

Plan for Class Session

One of the things which distinguishes man from the lower animals is his ability to look up, to feel awe and reverence; in other words, his ablity to worship. Man alone has a capacity for religion. Neglect of worship, therefore, makes one less than human. The church exists primarily for ministering to the religious needs of its people, and those needs are met only by genuine experience with the living God. It is not sufficient to teach facts about religion. For religion is essentially a relationship with God; it is something to be lived as well as something to be learned. So we need worship.

Today's lesson affords a rare opportunity for leading youth into a genuine experience of worship that can be achieved, not by exhortations or explanations, but only through sharing the experience itself. Children and young people will not become reverent merely by talking about reverence. But if they can be made to feel the presence of God, reverence follows as a matter of course. First, let the teacher explain the meaning of worship and the elements which constitute a public service of worship; and, second, try to lead the members of the class into a real experience of worship. Give special attention to the suggestions in the class quarterly under "Things to Do."

In order to teach reverence, one must be reverent. Teachers of this lesson will, therefore, need to renew and deepen their own fellowship with Christ. Raymond Calkins, in *How Jesus Dealt with Men*,[1] says that it was the moral and spiritual power flowing through Jesus which gave him influence over people. He goes on to say that no one is equipped to serve others unless one possesses something of the inward power that characterized Jesus. And it is certainly true that young people are quick to recognize in their parents and teachers the presence or the absence of spiritual power. Power is available; let it be sought earnestly.

In the class session, point out that there is not much danger in America of our worshiping heathen gods, but that we are prone not to worship at all. Show that genuine worship helps to build and to maintain a democracy. Refer to what Washington said in his "Farewell Address" about the importance of religion for morality and government. Then explain how without religion crime increases, business is undermined, and homes are made less stable. Ask if these factors indicate in any sense that the first three commandments are merely rules which may or may not be followed at will. Or, are they principles that may not be ignored by those who wish to have happy and successful lives?

The third commandment will perhaps need some special attention. Show why profanity is wrong. Point out the effect it has upon character, and tell how it makes prayer less possible. Certainly it is true that persons who use profanity are not likely to be ardent in prayer. Your pupils would probably be interested in the third adventure of Gulliver in *Gulliver's Travels*, and in what the wise old horse said about the purpose of language. In Clovis Chappell's *Ten Rules for Living*,[2] a book that is very helpful for all the lessons of the quarter, the idea is advanced that this commandment forbids lying quite as much as it does profanity.

Truth in Action

If this lesson is well taught, the class session will naturally end in a period of genuine prayer. If there is a consciousness of God's presence, problems of classroom discipline will disappear and reverence for God's house will develop. Perhaps a beautiful poem about God would greatly aid. A college professor of English says that one of the most intense experiences of worship he ever had came from reading aloud Shelley's "Ode to the West Wind." He claims that after hearing it his students went out of the room as silently as any church congregation ever left a sanctuary. If this particular poem seems a little too mature for intermediates, try Bliss Carmen's "Vestigia." The words of some great and familiar hymn—"O God, Our Help in Ages Past," or "Dear Lord and Father of Mankind"—might well be used in this way.

While the emphasis in this lesson has been put upon public worship, the teacher will also want to encourage members of the class to worship God privately and in secret. A personal testimony as to what private devotions mean to you will be the best encouragement. By all means avoid being sentimental or sounding pious, but let the pupils know that you consider private devotions an invaluable aid to vital Christian living. Find, if you can, a few good stories about prayer habits of normal young people. Here is one: A college debater who had been very nervous over his first public appearance told his coach afterward, "You know I said a little prayer before I got on my feet. I didn't ask God to make me win; I just asked him to help me do my best."

[1] Abingdon-Cokesbury Press, 1942.

[2] Abingdon-Cokesbury Press, 1938.

LESSON 3 — OCTOBER 17

Jesus and the Sabbath

Exodus 20: 8-11; Isaiah 58: 13-14; Mark 2: 23—3: 6

Exodus 20: 8-11

8 Remember the sabbath day, to keep it holy.
9 Six days shalt thou labour, and do all thy work:
10 But the seventh day is the sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates:
11 For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it.

Isaiah 58: 13-14

13 If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the LORD, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words:
14 Then shalt thou delight thyself in the LORD; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the LORD hath spoken it.

Mark 2: 23—3: 6

2: 23 And it came to pass, that he went through the corn fields on the sabbath day; and his disciples began, as they went, to pluck the ears of corn.
24 And the Pharisees said unto him, Behold, why do they on the sabbath day that which is not lawful?
25 And he said unto them, Have ye never read what David did, when he had need, and was an hungred, he, and they that were with him?
26 How he went into the house of God in the days of Abiathar the high priest, and did eat the shewbread, which is not lawful to eat but for the priests, and gave also to them which were with him?
27 And he said unto them, The sabbath was made for man, and not man for the sabbath:
28 Therefore the Son of man is Lord also of the sabbath.

3: 1 And he entered again into the synagogue; and there was a man there which had a withered hand.
2 And they watched him, whether he would heal him on the sabbath day; that they might accuse him.
3 And he saith unto the man which had the withered hand, Stand forth.
4 And he saith unto them, Is it lawful to do good on the sabbath days, or to do evil? to save life, or to kill? But they held their peace.
5 And when he had looked round about on them with anger, being grieved for the hardness of their hearts, he saith unto the man, Stretch forth thine hand. And he stretched it out: and his hand was restored whole as the other.
6 And the Pharisees went forth, and straightway took counsel with the Herodians against him, how they might destroy him.

KEY VERSE: *And he said unto them, The sabbath was made for man, and not man for the sabbath.—Mark 2: 27*

TO BE READ EACH DAY

Oct. 11. M. The Day of Rest. Exodus 20: 8-11
Oct. 12. T. The Lord of the Sabbath. Mark 2: 23 to 3: 6
Oct. 13. W. A Holy Day. Isaiah 58: 13-14
Oct. 14. T. Keeping the Day of Rest. Exodus 16: 21-30
Oct. 15. F. Jesus Healing on the Sabbath. Luke 13: 10-17
Oct. 16. S. Warnings Against Sabbath Desecration. Jeremiah 17: 24-27
Oct. 17. S. A Day for Worship. Psalm 84: 1-4

SCRIPTURE SAYS

By W. W. Adams

■

It is well to note the place of the fourth commandment in the Decalogue as a whole. The "ten words" fall logically into two categories. The first four set forth man's duties toward God; the remaining six deal with man's duties to people. We are required by the law to love God on the one hand and our neighbor on the other.

The fourth commandment rounds out the first table. The contents of the table may be summed up in two ideas: reverence for God (his unity, nature, and name) and the observance of the Sabbath. And reverence for God is closely bound up with the proper use of the Sabbath. We are not going to succeed in getting people to reverence the Sabbath apart from a corresponding reverence for God.

The printed Scripture lesson consists of two passages from the Old Testament and one from the New. They may be considered under these headings: "The Law," "The Promises," and "The Interpretation."

The Law (Ex. 20: 8-11)

1. *Its content (vss. 8-10).* "Remember the sabbath day, to keep it holy." God did all *his* work during the six days. Now we are commanded to do all *our* work during the six days. God is just as emphatic in demanding that we round out all essential work during the six days as he is that we rest on the seventh.

We ought to drive it in upon our consciences, and teach our children and all our people that it is sinful to let necessary work go undone, that it is as godly to work hard and effectively during the week as it is to go to church, to pray, and to rest on the Sabbath.

If we would hold before our children the biblical view of God as a worker, and of the sacredness and glory of creative living, and if we would succeed in putting intelligence into all of our work, so that work, labor, and business would be clothed with a religious garment and would be wrought out in an atmosphere of reverence, humility, gratitude, and religious zeal, would this not lead rather logically to the desire to rest on the Sabbath? And let this be said: men could do all necessary work in six days, even in our modern rushing life!

Now note verse 10. Read it carefully. The seventh day belongs to the Lord. He has reserved it for himself. The Creator of all things, the Eternal to whom all time belongs, has the right to set aside one day for himself. And he has done so. He set aside six days for us to use in doing our work. We have no right to use either the six days or the seventh day in doing other than that for which God dedicated the time.

The law of the Sabbath is "all-inclusive." Note two facts. *First,* the prohibition includes *all* work. Thou shalt not do *any* work. *Second,* it includes not only all human beings, but even the working cattle. The parents, the children, the household servants, and even the stranger in our midst—all are included.

Consider for a moment what this

meant to Israel. The people as a whole had been delivered only recently from merciless bondage in Egypt. Every day had been one round of toil under their masters. Life had known no periods of rest or relaxation. Now, God took their side. They were to have some protection from the toilsome existence that had always been theirs. Men could no longer exploit them without violating God's commandment.

Even if it is true, as some claim, that the Sabbath idea—the idea of one day in seven being for rest—in its origin goes back to Babylonia, that can never conceal the fact that through the Hebrew law the Sabbath was given its true setting, a religious setting. As a matter of fact, we do not know where or when the Sabbath idea was first held. The account of God's activities, as told in Genesis, pushes the idea further back than Moses.

2. *The argument (vs. 11).* Note the word "wherefore." This word refers to the preceding statement. God did all his work in six days and rested on the seventh. By so doing, he blessed and hallowed the seventh day. It was what God did, far more than what he said, that hallowed the seventh day.

Thus we have the law of the Sabbath. We note in passing that the law as here recorded deals primarily with the negative side of this matter: what we are not to do on the Sabbath. What should we do on the Sabbath? That question is answered more fully elsewhere, particularly in the New Testament, as we shall see below.

The Promises (Isa. 58: 13-14)

We have here a condition, a promise, and an assurance. We note these in order.

1. *The condition.* This condition calls for three things. *First,* do not pursue your own pleasure on the Sabbath. This does not mean that you are to be miserable on the Sabbath. You should fill the day with that which gives you pleasure. But what kind of pleasure? Not "thine own pleasure" (selfish pleasure), but delight in doing God's will. Shall it be finding pleasure in your own good, or in doing God's will and in serving other people? Let the class analyze our present-day Sunday amusements and sports of all kinds.

Second, delight in the Sabbath, honoring it as God's holy day. Consider two facts. The Jews came to look upon the Sabbath as a day of burden. They made it such by forbidding so many activities that it was risky to do *anything* on the Sabbath. And how many people, even today, look upon the Sabbath as an intrusion upon their needs and rights! We should delight in the Sabbath by doing delightful, helpful things.

Third, honor God on the Sabbath. You do not "keep" the day, if you look upon it merely as a ceremony. You "keep" it by honoring and serving God.

2. *The promise.* The promise is in three parts. You will find your delight in the Lord, not in yourself. And what a difference that makes! You will enjoy favor among the nations. The heritage of Jacob will be yours. All that God planned and began to do in Jacob will come to you: greatness, prosperity, power, and the privilege of introducing God to humanity.

3. *The assurance.* "The mouth of the Lord hath spoken it." You may depend on these promises.

The Interpretation (Mark 2: 23—3: 6)

In deed and in words Jesus gave the proper interpretation of the Sabbath. Two samples are before us.

1. *Plucking ears of corn (Mark 2: 23-28).* Leviticus 19: 9-10 shows us that the disciples did no wrong here. How far-fetched the contention that the disciples, by doing this on the Sabbath, had broken the Sabbath by a threefold work: harvesting, threshing, and grinding grain! Jesus defended the disciples in three sayings. *First,* David's need took precedence over the letter of the law (Lev. 24: 5-9; 1 Sam. 21: 1-6). *Second,* the Sabbath is to serve man, not man the Sabbath. *Third,* Jesus, the speaker, is master of the Sabbath and can use it as he prefers. He used it for serving others and for worship and rest.

2. *The man with the withered hand (Mark 3: 1-6).* In the synagogue were men seeking an occasion against Jesus. On the basis of the plain truth that it is lawful to do good and to save life on the Sabbath, Jesus healed the withered hand. Ancient law maintained that healing on the Sabbath was permissible only in case of danger to life; where there was no danger, healing was unconditionally forbidden. Such rules must have been extremely obnoxious to Jesus, and by his action he canceled the whole array of merely legal requirements. He did a good deed. With what result? Jesus' enemies formed a plot to kill him.

In conclusion, let us remember these things: The Sabbath was consecrated in the beginning by what God did on the Sabbath. Jesus interpreted the Sabbath, first, by doing what it called for; and, second, by what he said about it. We have lost nearly all our recent battles to preserve the sanctity of the Sabbath. We shall never win back the lost ground except by leading church people so to *use* the Sabbath in blessing others and in enlarging their own hold upon God that others will see that it is good to keep the Sabbath holy.

ADULT TEACHER

By Howard K. Williams

■

We are studying the Ten Commandments. Last week our subject was "Reverence for God." We saw that it is necessary to give him supreme place in our lives, and that we must never utter his name thoughtlessly or irreverently. Today we consider the Sabbath.

Sabbath regulations in Jesus' day were very severe—so severe, indeed, that the original purpose and spirit of the Sabbath were lost in the prohibitions associated with it.

At the time of Jesus, the Jews were observing the Sabbath by fanatical, meticulous obedience to silly laws like the one limiting the Sabbath day's journey to a very short distance. On the Sabbath it would have been wicked to kill a flea which happened to light on you. Nor should a person build a fire on the Sabbath. But Jesus said, "The sabbath was made for man, and not man for the sabbath."

From Sabbath to Lord's Day

After Jesus was crucified, he lay dead in the tomb all during the Sabbath. On the *first day* of the week he rose from the dead and appeared five distinct times on that day. It was a new creation, a *birth day* of hope and new life in Christ. It was a great day for the disciples. It meant that all Jesus had said was true. They knew that they had not followed a mere human leader. These early Christians did not want to offend their Jewish brethren, and so they kept the Sabbath, but they saw that the old order was doomed. Again at Pentecost, the first day of the week, there came the outpouring of the Holy Spirit according to the promise of Jesus.

Thereafter the matter was settled. For Christians the Lord's day—the first day of the week—took the place of the Jewish Sabbath. On following first days they gathered to break bread together.

The Lord's day became everything good that the Sabbath had been, and more. It became the glad day of hope assured in Christ. It contained everything spiritual about the Hebrew Sabbath, but it discarded the objectionable pharisaical temper that had pervaded its observance.

Respect for the Sabbath

It is evident that we should reverence God; no thoughtful person would deny that duty. But for many people, apparently, keeping the Sabbath is a different matter. How often we hear these explanations: "You know it's the only day I have," or "I work all week and I am tired on Sunday," or "It is the only time

I have to visit my friends, or do my housework, or sleep late." But God commands that we keep his day holy—separate, different, sacred to him. We must not fail to take his commandment seriously. For the time being, the finger of condemnation cannot be pointed at each person who works on Sundays. Employers demand it in many instances, so that production quotas can be met. We cannot condemn workers who are so obliged to work on the Lord's day, but we should pray earnestly for the restoration of peace and the six-day week in industry, with Sundays free for use by workers as they see fit. There may be some persons who *choose* Sunday work for its overtime pay. It is their choice to make, but they sell short a great blessing when they do so. One of the greatest boons to the working man, or to any man, is the day set apart for God.

Activities for the Lord's Day

A look at the early Christians will help us to find out how to keep the Lord's day holy. See, for example, Acts 20: 7 and 1 Corinthians 16: 2.

"The disciples came together" (Acts 20: 7). The disciples needed to get together. Jesus had told them to do so, and they needed each other's support and encouragement. Note that in the days of the catacombs they gathered together even though it meant death if they should be discovered.

Jesus had instituted the Lord's Supper. Nothing was more natural than for these early Christians to want to commemorate this symbolic meal when they met together. So it was customary to celebrate this event on the first day of the week. It was the practice of Charles Haddon Spurgeon to have the regular communion service once a month; but in addition to this, he invited each Lord's day into a separate room those persons who wished to partake of the Lord's Supper. This custom was a very good one, because only those persons who were especially interested would come to this special service. The Lord's day was used, not only as a gathering of Christians, but as a gathering of Christians with Christ.

It was also a time for preaching. The printed word—in magazines and books—can never take the place of the voice of truth from the real ministers of the Word as they make the Scriptures live before their congregations. God's real prophets through all ages have been his means of making the gospel known to men. Every great revival of religion has been made possible through preachers of the Word. Baron Macaulay places John Wesley's preaching as the great redeeming factor in England in his century. Do not fail to make the Lord's day a time for preaching and listening to preaching.

When Robert Colgate as a very young man came to New York, he reserved the first tenth of his small wage for the Lord. On Sunday he went to church to deposit the Lord's tenth in the Lord's house on the Lord's day. That was exactly as it should be. The early Christians with joy brought the first fruits of their increase to the Lord's house. In this way they became partners with God and Christ. They acknowledged God's ownership of all. Such a method raises giving to a high spiritual level. It becomes not "giving" but "acknowledging" God's right to all that we have. God needs our gifts, of course, but not as much as we need to give them. The Lord's day is a time for bringing our offering to the Lord's house.

The person who looks for pleasure on the Lord's day other than in keeping it holy is choosing brass instead of gold, tinsel instead of sunshine. Do not allow your day to be tangled up with other things. If you do not like spiritual things, remember that a taste must be cultivated for the best things in art, literature, and music. Likewise, some people must cultivate a taste for spiritual things. If you do not like these things now, be ashamed of your poor taste, and use the Lord's day to cultivate your spiritual sense until you delight to do his will. Sunday is also a day for good works. "It is right to do good on the Sabbath day," was Jesus' attitude. Make it a day of goodness and not of self-seeking.

Dividends

If someone were to say to you that he had wasted ten years of his life, you would think that an important matter. When we decide how we are to spend our Lord's days, we are deciding how we are to spend ten years of our lives, if we live to be seventy years of age. It is a longer time than most people spend in school. The man who so spends the Lord's day that he acquires through it spiritual treasure, is happy.

A record was kept of eleven families in a New England village. Five of these families observed the Lord's day and kept it holy to the Lord. In three generations they sent out one missionary, one minister, and only two of low character. The other six families did as they pleased on the Lord's day. In three generations there were five broken homes through separations of husband from wife. Of forty-five descendants twenty were despicable. Only one became a Christian, and that after a youth of dissipation.

It pays to keep God's law and so to love God's law that you go the second mile in keeping it. Remember the Lord's day to keep it holy!

YOUNG PEOPLE'S TEACHER

By Clarence W. Cranford

■

Stating the Case

"It's a great life if you don't weekend." That statement, says E. Stanley Jones, has risen out of facts. Before the war America was a nation of people who traveled madly every week end with an ever increasing disregard of the real meaning behind the Sabbath. Churches competed with pleasure resorts and came out a poor second. People preferred picnics to prayer. And while picnics are not at all bad in themselves, they cannot supply the spiritual values that Sabbath observance gives. A people cannot live by week-end trips alone.

The fourth commandment, "Remember the sabbath day, to keep it holy," may seem minor, as compared to the first one, "Thou shalt have no other gods before me." But it is not a minor consideration, and the two commandments do go together. It is as true of the fourth commandment as of any of the others in the Decalogue that a nation cannot disregard it except at its own peril.

Developing the Idea

One of the greatest socio-religious concepts ever conceived! So Carl Sumner Knopf speaks of the Sabbath. In other words, it meets deep-seated sociological and psychological, as well as religious, needs which cannot be ignored. Note, in the first place, that nothing—not even a machine—can work without periods of relaxation. That is especially true of human bodies today. Our nerves are tense from anxiety over the war. There is a musical composition entitled "Perpetual Motion." In it is a continuous flow of melody for several minutes. As one listens to the composition played by an orchestra, the psychological effect builds up until one feels like shouting, "Stop and take a breath!" In these days of stress and strain, we need to stop and take a breath, so that the batteries of our nervous energies can be recharged. If for no other reason than our need of periodic relaxation, we should remember the Sabbath.

But there is a deeper need for the Sabbath. For six days of the week we are apt to be submerged in the secular; our time is taken up in the handling of "things," and we need to take time out to be caught up to the higher level of meanings and values. We need to be reminded what "things" are for, lest machines and ledgers and merchandise and meals become ends in themselves and not means to serve the larger ends

of man's life. We need God. The Sabbath is meant to remind us of that need. And one cannot get that realization by rushing to a different type of activity on Sunday.

> O Sabbath rest by Galilee! O calm of hills above!
> Where Jesus knelt to share with thee
> The silence of eternity,
> Interpreted by love.

The silence of eternity! In the Psalm we are told, "Be still, and know that I am God." That is more than poetry. It is an indication of *how* God is found. We speak of his voice as "the still small voice," and that is what it is. Noise and commotion drown out his voice at times, for it speaks softly to the waiting soul.

We do not say that all of the Sabbath should be spent in church. In former days, Sunday was merely a day of restrictions, a day to be dreaded by children and young people. Our trouble is that we have gone to the other extreme. What we need now is to use our imagination to make Sunday a day to which to look forward. Certainly, one cannot make a rigid list of things one may or may not do on Sunday. We can only take Jesus' yardstick—"the sabbath was made for man, and not man for the sabbath"—and ask whether or not the kind of things one does on Sunday makes him more, or less, the kind of person God wants.

Today America is engaged in a great struggle. Her leadership will mean much to whatever kind of world emerges after the war. If she can keep before her that faith in God that has made her great, then she can lead the way to a better world. But if America cannot resist making money at least one day a week, if she cannot lift her eyes above the level of mundane activities at least once in seven days, then she will forfeit her right to lead in that new world. And she would stand a much greater chance of forgetting life's higher values if there were no observance of the Sabbath, to remind her people that there is more to life than eating and drinking and making money. There are love, and faith, and God.

Sunday, then, is more than just a trick to try to get people inside a church. It is a safeguard against the loss of moral and spiritual values that lift men above the level of the animal and make life worth while.

Discussing the Problem

1. What advantages, other than religious, does Sunday present?
2. What are its religious advantages?
3. How can Sunday be made more enjoyable for the young people in your community?

INTERMEDIATE-SENIOR TEACHER

By Talmage C. Johnson

■

Plan for Class Session

Intermediates must always be met on their own ground. They are not greatly interested in abstractions; they are interested in concrete situations. This lesson affords an opportunity for free and full discussion of Sabbath observance, provided the teacher will face the fact that it is a real problem for young people to know how to spend the day. You must not be shocked by some ideas they may express on the subject. Certainly it will do no good simply to say that this or that ought not to be done, or to exhort young peple to return to what we are pleased to call the "old-fashioned Sabbath." The truth is that many pastors and Sunday school teachers have been afraid to express their own views of Sabbath observance, lest they encourage further desecration of the day. But such fear is unwarranted. A reinterpretation of its purpose and meaning is greatly needed.

In introducing the lesson today, the reasons for a Sabbath should be stressed. Certainly there are valid physical and spiritual reasons for hallowing one day out of seven. It is not just a rule which God has arbitrarily set; it is a principle basic for normal and healthful living. Members of your class will understand that and agree.

The next point to be made is that Jesus himself set forth the principles which should govern Sabbath observance. In this connection, three things can be noted: (1) He viewed it positively, not negatively; he said more about what ought to be done on the Sabbath than about what ought not to be done. (2) He personalized it, instead of legalizing it; he was more concerned with what it could mean for the happiness of persons than he was with the formal observance of it. (3) He declared himself the Lord of the Sabbath; in other words, whatever advances the work of Christ, exalts him in human hearts, or makes better Christians, has its place on the Sabbath. By these three principles we may determine the rightness or the wrongness of any Sunday activity. Members of your class will understand and agree.

If these points are made clearly and briefly, there will be sufficient time left for class discussion about specific problems. If a blackboard is available, draw three columns. In the first, list the things which every one in the class agrees ought to be done on Sunday. In the second column, list the things which all agree ought not to be done on Sunday. The third column will be for doubtful Sunday activities. And it is here that the list will grow long and the real discussion will center. Take up one by one the things listed and undertake to judge them by the principles set forth above. If a unanimous judgment is reached, then transfer that particular thing to one of the other two columns.

In closing the lesson, let the second part of the commandment be stressed; namely, that work is commanded for six days quite as much as rest is commanded for the seventh day. Youth problems in these modern days have been multiplied by trying to make things too easy for youth. Many parents do not teach their children to do any work. Even in school the emphasis has been upon making courses easy for the pupils. Real satisfaction comes only from mastering hard things; that is, from doing work. It is a mistake to think that youth wants to play all the time. It may think it does. But all play and no work becomes just as dull as all work and no play. Say a word for work in connection with this lesson!

Truth in Action

Members of your class will be interested in finding out how the Sabbath is observed in other lands and how it has been observed in other days. Let them look up in a concordance the Old Testament references to the Sabbath and then use a good Bible dictionary to learn still more about the practices current among the Jews before and at the time of Jesus. For example, they might look up "a Sabbath day's journey" or find out when the Jewish Sabbath began and ended.

They will also be interested in learning something about the Mohammedan Sabbath. Why is it on Friday? Is it more generally or less generally observed in Mohammedan lands than is Sunday in Christian lands? Such information can easily be obtained from a good encyclopedia.

It might also be well to have the class find out something about the Seventh Day Adventists. Why do they insist on observing Saturday as the Sabbath? Of course, when the beliefs of others are being discussed, they must always be treated with due respect. Surely, however, Baptists should have no hesitancy in teaching their children Baptist views. In doing this it may often be necessary to point out what we believe to be the errors of others. It is a mistake to be tolerant of Adventism, Christian Science, Roman Catholicism, and other religious groups to the point that we let our own young people grow up ignorant of how our beliefs differ from these.

LESSON 4 — OCTOBER 24

Honoring Our Parents

Exodus 20: 12; Luke 2: 48-51; Mark 7: 6-13; John 19: 25-27

Exodus 20: 12

12 Honour thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee.

Luke 2: 48-51

48 And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing.

49 And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business?

50 And they understood not the saying which he spake unto them.

51 And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart.

Mark 7: 6-13

6 He answered and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written, This people honoureth me with their lips, but their heart is far from me.

7 Howbeit in vain do they worship me, teaching for doctrines the commandments of men.

8 For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups: and many other such like things ye do.

9 And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition.

10 For Moses said, Honour thy father and thy mother; and, Whoso curseth father or mother, let him die the death:

11 But ye say, If a man shall say to his father or mother, It is Corban, that is to say, a gift, by whatsoever thou mightest be profited by me; he shall be free.

12 And ye suffer him no more to do ought for his father or his mother;

13 Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye.

John 19: 25-27

25 Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene.

26 When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son!

27 Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home.

KEY VERSE: *Children, obey your parents in the Lord: for this is right.—Eph. 6: 1*

TO BE READ EACH DAY

Oct. 18. M. Honoring Our Parents. Ephesians 6: 1-4
Oct. 19. T. Mutual Love in the Home. Colossians 3: 12-21
Oct. 20. W. A Father's Prayer for His Son. 1 Chronicles 29: 16-19
Oct. 21. T. Piety in the Home. 1 Timothy 5: 1-4
Oct. 22. F. Jesus a Model Son. Luke 2: 41-51
Oct. 23. S. Jesus' Care for His Mother. John 19: 23-27
Oct. 24. S. Parental Instruction. Proverbs 1: 7-16

SCRIPTURE SAYS

By W. W. Adams

■

We now pass to the "second table" of the law. Here each individual is brought face to face with humanity. Our duty to God comes first, because our duty to God is basic. We owe our existence to him, together with all the privileges life offers to us. In every way, therefore, God comes first.

Moreover, only as individuals relate themselves properly to God can they relate themselves intelligently to other persons. For it is God who gives meaning to each individual, and to his relation to other individuals.

We live in an age in which two facts stand out clearly. *First*, the urgent and increased need of man learning how to relate himself to the rest of humanity. Look our modern world in the face. Who could possibly overstate the need of learning how to live with other men? *Second*, the amount of time and energy spent vainly in the attempt to do this very thing. The last quarter of a century has witnessed the greatest and most determined efforts ever made by men to adjust themselves to other men. And look at the results! Surely the world never witnessed a more complete breakdown in so-called organized, civilized society. There is an explanation. Men are trying to achieve a keeping of the second table of laws, laws that will guide them in relations with other men, without first keeping the first table of laws.

Let us repeat this to ourselves and to others, over and over again. Unless and until we put God where he belongs in our thinking—and consequently in our worship, our living, and our service—until we put him where he belongs in his universe of persons and things, we labor in vain in trying to better human relationships. To dethrone war lords and to remove political demagogues only clears the way for correcting our real difficulty. The difficulty is that we have dethroned God. Let us enthrone God once again; then men will have a compass to sail by, a norm by which to determine values, duties and relationships.

With this understood, let us now pass to the second table of the law. Here we come first to the fifth commandment —bidding us to honor our parents.

The Law (Ex. 20: 12)

This law falls into two parts: the duty enjoined and the motivation.

1. *The duty.* "Honour thy father and thy mother." Love, revere, obey your parents and co-operate with them.

A little reflection will show why this commandment comes first in the list of man's duties to others. Parenthood is basic in all human affairs. The propagation of the human race depends upon parenthood. Furthermore, as go the relationships of parents to children and children to parents, so in large measure go all other human relationships. The nearest we can ever come to understanding the relationship of God to humanity is to see clearly the relationship of parents to children. Family life in our homes is the best picture we have of God and his great family. Here there is a mutuality of love, confidence, interest, and co-operation. Here human creative activity is seen at its best. All other creative activity is second to this and is determined largely by what the home develops in each individual.

There are only two ways by which we can put this law into operation.

First, by honoring our parents. And mark this well: this holds for every person and for all of life. The older person is just as much bound by this law as is the child. We are to honor our parents directly, by what we do for them; and indirectly, by all that we are and do, whether our parents are living or dead. *Second,* by making ourselves worthy of the honor of our children. Let me make this clear. If I have to exhort or coax my child to honor me, is that not an admission that I am a failure; that I am not worthy of honor? This will hold in nearly all cases. For it is natural for children to appreciate and honor worthy parents.

2. *The motivation.* "That thy days may be long upon the land." (Cf. Eph. 6: 1-3.) Remember that some exceptions to this rule do not disprove its validity in the life of men in general. Proper respect for parents is followed by a whole train of results, beneficial to both parents and children.

Obeying the Law

Three passages of Scripture printed in connection with our lesson are taken from the New Testament. Two of them show obedience to the commandment to honor parents, and show it at its best.

1. *The boy Jesus (Luke 2: 48-51).* We need not narrate this story in detail. It is known to all students of Scripture.

The family was in Jerusalem. Jesus, intensely interested in the Temple, particularly in listening to the teachers of the law, was temporarily left behind on the return journey. It required three days for Joseph and Mary to find him. Finding him where they did and engaged as he was, they were astonished. Mary remonstrated sharply with him. "Why hast thou thus dealt with us?" He had caused them great and prolonged sorrow.

Jesus' answer is significant. He had made a beginning in answering the call of his heavenly Father to higher duties. He had a mission to perform—the doing of his Father's business. He thought they knew this to be true. And so, while they were amazed at his conduct, he knew not how to account for their failure to understand his mission.

We come now to the heart of this story, from the standpoint of this lesson. The answer to two questions will bring out the facts involved. Did Jesus, the boy of twelve, actually know more than his parents? Was he wiser than they, in thus regarding himself in relation to them and to his Father? Recall that in verses not printed in the lesson passage, we are told that Jesus' wisdom and insight into God's will and ways astonished even the learned doctors of that day. Yes, as has often been said, here was one son who was actually wiser than his parents. Other sons have thought they knew more than their parents. Here was one who did. The other question is: How did he act toward his parents after they had returned to their home in Nazareth? "He was subject unto them." He obeyed them! A son wiser than his parents, but obeying them! Obedience at its best! Mary had much to keep in her heart—these sayings, and what she saw in her model son.

2. *The dying Saviour (John 19: 25-27).* We pass from the boy Jesus, living in the home in Nazareth, to the Redeemer, giving his life on the cross for humanity. We might think that here he would forget all human ties and responsibilities, in his supreme act of self-giving!

Joseph, without doubt, was dead at this time. Neither the disciples as a group nor the brothers of Jesus were at the cross. But, in company with other women, Mary was there. And John was there. In effect, Jesus introduced John and Mary to each other as son and mother. Coming as this does, in a moment when Jesus' bodily torture and anguish of heart were greatest, and when his love and concern for humanity were deepest, this act of filial concern for his mother's welfare, lifts to the highest possible point Jesus' obedience to the commandment to honor our parents.

Disobeying the Law (Mark 7: 6-13)

We should read Mark 7: 1-5 as well as Mark 7: 6-13. The scribes and Pharisees found fault with Jesus for permitting his disciples to disregard certain aspects of the ceremonial law regarding purification, particularly in the matter of washing hands and washing utensils used in cooking and serving food. Jesus' reply is to the point.

1. You are hypocritical, as Isaiah said. You honor me with your lips, but your hearts are far off.

2. Your worship is empty. You teach men's commandments as being God's doctrines.

3. Thus you set aside God's commandment and keep men's traditions.

4. Here is a sample. Moses (that is, God through Moses) required that all should honor their parents. One way for the child to do this was to provide for his parents in their old age. Now, your tradition sets aside that law. You permit the child to declare that what rightly belongs to his parents is "corban," or a gift. He states that it is devoted to some higher service—the service of the Temple, for example. Thus you reject the commandment of God, and you and the Temple rulers profit by that which rightfully belongs to your parents. You disobey the law. There are many other samples similar to this one.

ADULT TEACHER

By Howard K. Williams

■

The fifth commandment is concerned with the most important human relationship—that of parent and child. Many things today militate against the honoring of parents. To a certain extent, children and youth today have lost the sense of reverence. A group of children were playing beneath St. Gauden's statue of Lincoln in Chicago. Not impressed with the greatness of the monument, they carelessly threw things at it. An old man approached the statue, reverently took off his hat, and looked for some time at the likeness of the great Lincoln. The children were impressed at the man's dignity and reverence and probably learned a lesson. In the general failure to teach children an attitude of reverence, parenthood has suffered.

Also, the movement toward self-expression on the part of children has allowed them to be unduly critical of their parents. I cannot recall ever enumerating the faults or the virtues of my parents. They were my father and my mother. That was enough for me. As such, I honored them.

Rapid strides in education have tended to put a gap between some parents and their children. This is especially true among foreign-born parents whose children are going to school in America. In one of Auzia Yezierska's books there is pictured this terrible loneliness, due to a transition, where it is hard for the Americanized child to honor her parents. Rachel complains because her mother does not use a fork, but rather puts her potatoes in her mouth with her fingers. Rachel believes that she cannot stand to live any longer with her parents. It is hard for the Americanized child to see that there are qualities to be honored in parents which cannot be measured by good grammar or methods of eating.

Another factor that contributes to lack of respect by children for their parents is the influence of companionship with certain other children and youth. Often, too, certain advantages that have come to the hands of young people—money, good jobs, cars, etc.—cause them to look down upon parents who do not earn as much as others, or at least do not make a show of their material possessions.

Honoring parents, however, is not a one-sided proposition. We may well ask, "How can children honor parents who are not worthy of honor?" In ancient days the father of the family was the high priest of that family. He was the link between the children and God. How many parents are that today? If parents

are not honorable, the guilt of a child's failure to honor them rests upon the parents. It seems to me that this is a double-barreled command, aimed at both children and parents. Paul said, "Obey your parents in the Lord" (Eph. 6:1).

Think about the following questions: Should a child disobey a parent, if the parent gives a command to do wrong? How can a child honor an unprincipled parent? Is there a difference between honoring parents and honoring parenthood?

Parental Example

The incident recorded in the second chapter of Luke is a very beautiful picture of Jesus' home relationships. The whole family had gone to church. What a different story it would be if, as a custom, the whole family did that now! Jesus received his first religious training in the home and in the Temple, which became a vital part of the home. How about your home and your church?

Jesus was subject to Joseph and Mary. They were the kind of persons whom a good child delights to honor. You are teaching adults. The following incident might be helpful. A little boy of four followed his father's footprints in a light snow, across a lot and to the door of a saloon. As the father came out he met the little four-year-old. "Where are you going?" the parent sternly asked. "Nowhere. I was just stepping in your footprints," he replied. Look where that father's footprints led! Do you chide your child if he follows *your* temper and habits? You are to blame if you do the wrong thing and your child follows your example. Do not wonder why your child loses interest in Christ and the church, if you have no interest in such things!

Children are uncanny in being able to spot pretentiousness. Jesus spoke about people who professed to obey the law, but would pronounce the word "corban," which means "set aside for a gift to God." By doing this they relieved themselves of supporting their parents. They would claim that their money had been set aside for God, but in many cases they actually used it for themselves. People who followed this practice actually obeyed the letter of the law, but they disobeyed the spirit of the law, which, Jesus said, made the word of God ineffectual.

Children today probably see in some parents their tricks and excuses to avoid responsibility. Is it any wonder that we have so little respect for parents in the present generation? Personally, I feel the burden of the whole matter rests more heavily on the parent than on the child. Let the parent reach the mark, and in most cases the children will measure up. J. Edgar Hoover of the F.B.I. recently stated that the terrible child delinquency could be laid squarely on the doorstep of the middle-aged parents. "Mamma, the minister is talking about you," excitedly exclaimed a little girl, as the minister in his sermon spoke about drinking, gossiping, swearing women. What an indictment!

Listen to the story of John G. Paton, great missionary to the New Hebrides, as he tells about leaving home to train for his missionary career. As an old man he wrote: "My dear father walked with me the first six miles of the way. His councils and tears and heavenly conversation on that parting journey are fresh in my heart as if it had been but yesterday; and tears are on my cheeks as freely now as then, whenever memory steals me away to the scene." So they walked on and at last came the good-by. His father clasped his hand and said, "God bless you, my son! Your father's God prosper you and keep you from all evil." Then his lips moved silently in prayer; both were too deeply moved for words.

"Then I vowed," Paton continues, "deeply and oft, by the help of God, to live and act so as never to grieve or dishonor such a father and mother as he had given me."

What sort of parent are you?

Example of the Home

Teachers would find it profitable to discuss with class members this morning the place that the home must take in modern society. Make an analysis of ways in which the benefit of the home and family life could be demonstrated to society as a whole. What can the church do in regard to showing the nation the importance of preserving the home and the family?

No scene could be more sacred than the one in John 19:25-27. Jesus loved his home in Nazareth, and he loved his mother to the end. Our whole lesson centers in the home.

In April, 1852, there died an American in North Africa. He was buried in Tunis. Later the body was exhumed and brought with honors to the United States aboard a man-of-war. The body was taken to Washington and carried in a procession headed by the President, the Vice-president, Cabinet members, and members of Congress, and was buried with the great people of America. Such was the honor paid to the writer of "Home, Sweet Home." It is proper for us to think highly of the home and to realize that it is at its best only when there exists mutual respect between parents and children. The command, "'Children, obey your parents," carries with it an obligation for parents to live in a manner that will merit honor and obedience.

YOUNG PEOPLE'S TEACHER

By Clarence W. Cranford

■

Stating the Case

An unknown author listed the things he wishes he had known before he was twenty-one. Among them are the two following statements: "that my mother's advice was usually best," and "that my father wasn't an old fogy, after all." I am reminded of the youth who went away to college, thinking his father did not know much. By the time the young man had graduated, however, he was so impressed to the contrary that he wondered how his father had possibly learned so much in four years!

"Honour thy father and thy mother" was a very important consideration for Israel, if she wanted to succeed as a nation. Without proper love and respect in that basic relationship, how could there be proper respect for authority in society as a whole?

This lesson was never more important to America than right now when thousands of families are being uprooted and shifted to undesirable areas. The American home, in many instances, is facing a problem that could develop into a crisis, if present tendencies were allowed to go unremedied and unchecked. Let us face this lesson, then, not as something peculiar to ancient Israel, but as something that has important ramifications for our own day.

Developing the Idea

The commandment, "Honor thy father and thy mother," is a recognition of the fact that the home is the basic institution of society. Whatever disrupts the home endangers the security of the nation. Notice what else the commandments says: "that thy days may be long upon the land which the Lord thy God giveth thee." In other words, it is the home that enables society to survive. In addition to supplying the new members of society, the home determines the moral tone of a nation.

Here are some questions Roy Burkhart asks himself about the youth of today: How can we get them to appreciate those greater values of freedom, democracy, of justice and of service? How can we get them to do the things that will increase friendship and build for a greater brotherhood? How can we get them to love God and to love people? How can we get into their hearts a readiness to make whatever self-denial may be necessary for the common good?

The home must face those questions. The home and its training are basic to the welfare of society. It is deeply sig-

nificant, therefore, that children and youth shall learn to honor father and mother and their home training.

Of course, children often are irked by parental decisions, but they may be sure that—wise or unwise, understanding or otherwise—parents in making their decisions *are motivated by love*. If parents are apt to seem overcautious in their restrictions, it is because of their deep-seated concern for their children. Children sometimes fail to recognize this, and perhaps will never recognize it fully until they become parents themselves. It is the nature of parents to love their children. Parents are not infallible, but they do have the best interests of their children at heart.

Children should further realize that parents have been over the same road their children travel. They too were young once. They once faced adolescent problems; made mistakes; obeyed—and sometimes disobeyed—their parents; fell in love; and met heartbreaks just as the new generation does. Children find it difficult to realize this. Young people can help a lot toward better understanding in the home if they will remember two things: parents are prompted by love in dealing with their children; and parents actually do understand many of their children's situations by having faced those same situations in the past.

In the Scripture passages indicated at the head of this lesson, there is one of the tenderest sentences in the Bible: "Now there stood by the cross of Jesus his mother." There was not much Mary could do, but she could stand by, and she did do that. Parents are wonderful people in the way they stand by their children, even when there is little else they can do. Sometimes there is no more important thing they can do. There is the heart of this lesson. Sons and daughters, honor your father and mother, for in times of trial they will stand by you.

Discussing the Problem

1. In what areas have parents a right to expect obedience from their children? Reference might be made to Regina Westcott Wieman's book, *Does Your Child Obey?*

2. What particular problems do American homes face today?

3. What is the government doing to help the American home?

4. What are the church and your denomination doing in this regard?

5. How can the church minister to its families? List suggestions, such as urging them to use *The Secret Place*, and encouraging members to sit together by families in church.

6. What added services must the church render in the many areas where the population has increased?

INTERMEDIATE-SENIOR TEACHER

By Talmage C. Johnson

■

Plan for Class Session

This lesson affords an unusually good opportunity for rendering large service to youth by helping them to understand and appreciate their parents. The little child naturally honors and loves his father and mother. To him they are the most important persons in the world. He wants to please them and to be assured of their approval. But when adolescence is reached, a child quite naturally begins to break away and to assert his independence. He no longer accepts without question parental authority. It is likely that he compares parents with teachers and other adults; and he seeks the approval of other young people more eagerly than the approval of parents. Adolescence is a transition period: childish attitudes have gone and mature attitudes have not yet appeared. Consequently, at this age emotional maladjustments and misunderstanding may disturb the family relationships. Fortunate indeed is the young person who has an adult friend who can give wise counsel! The Sunday school teacher can be that friend.

At the beginning of this lesson try to discover what the members of your class are thinking, what problems they are facing. If the lesson should be presented in any sort of sentimental way, it will be distasteful to them. Honor, respect, obedience, and love cannot be taught by exhorting, pleading, or urging. These things are voluntary attitudes, and they must be rooted in understanding. If adolescents can be led into a better understanding of their parents they will voluntarily accord them the full measure of honor due. You might ask, therefore, to what restrictions imposed by their parents do they most object. Then if you can help them to understand the reasons for these restrictions, you will have done much to solve their problems.

Next, emphasize the part which young people themselves must take in making the modern home a successful democracy. Show how in a real democracy every person has some duties, some contribution to make for the good of the whole, something to share with others. Parents alone cannot make a happy home. Each child must do his part. Obligations always accompany privileges, and the more privileges one enjoys, the more obligations he must assume. Increasing freedom from parental control demands better usage of that freedom.

The home does not exist for the sole purpose of providing for its younger members. Unfortunately, many young people today are not required to perform any tasks in the home; everything is done for them. If that happens, they become mere parasites, and human parasites are never happy. Tell these young people, then, that they are needed by their parents and that they can contribute something to the family life. Urge them to share their interests with their parents. The average parent craves the friendship of his children, but often he does not know how to secure it. Explain that fact to your pupils and suggest that they be more receptive and open to the efforts of their parents to understand them. Let them know that when mother asks where they have been, and what they have been doing, it is not because she wants to be a censor of their friendships and their activities; she merely wants to share them. Let them feel that when their father questions them about their spending money, inquires about school work, or suggests some job to be done, he is not being unduly critical. He may be trying to find a topic of conversation, and it is not always easy to have something to talk about! In any event, most fathers have the welfare of their children in mind at all times.

Truth in Action

The truth of this lesson is immediately applicable to the experience of the pupils. Get them to point out ways in which they can honor their parents and add to the happiness of their own family groups. What things can they share with their parents? What work can be done in the home? What amusements and recreations are available for families as a whole? How can real friendship between young people and their parents be cultivated? Discussion of these questions will lead to a better understanding of the part each member of the family has in maintaining the home.

The fact that Jesus went with Mary and Joseph to the Temple is particularly significant. The modern church has a large contribution to make to family life, and it is generally true that church-going families are happier families. Many of our churches have a "Family Night," or other special services at which families are asked to sit together. The pastor of your church might be interested in having such a special service some Sunday night; and members of your class might sponsor it. If that cannot be arranged, parents might be invited to a special departmental opening program on a Sunday morning.

Can the members of your class discover any other church activities that will attract whole families? Perhaps the idea of families sitting together in church is new to you. Would it be helpful?

LESSON 5 — OCTOBER 31

Bible Teachings on Abstinence

Leviticus 10: 1-2, 8-11; Proverbs 31: 4-5; Luke 1: 13-16

Leviticus 10: 1-2, 8-11

1 And Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the LORD, which he commanded them not.

2 And there went out fire from the LORD, and devoured them, and they died before the LORD.

8 And the LORD spake unto Aaron, saying.

9 Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die: it shall be a statute for ever throughout your generations:

10 And that ye may put difference between holy and unholy, and between unclean and clean;

11 And that ye may teach the children of Israel all the statutes which the LORD hath spoken unto them by the hand of Moses.

Proverbs 31: 4-5

4 It is not for kings, O Lemuel, it is not for kings to drink wine; nor for princes strong drink:

5 Lest they drink, and forget the law, and pervert the judgment of any of the afflicted.

Luke 1: 13-16

13 But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John.

14 And thou shalt have joy and gladness; and many shall rejoice at his birth.

15 For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb.

16 And many of the children of Israel shall he turn to the Lord their God.

KEY VERSE: *Beware, I pray thee, and drink not wine nor strong drink.—Judg. 13: 4*

TO BE READ EACH DAY

Oct. 25. M. Duties of Religious Leaders. Leviticus 10: 1-2, 8-11
Oct. 26. T. Duties of Rulers. Proverbs 31: 1-5
Oct. 27. W. The Nazarite Vow. Luke 1: 13-16
Oct. 28. T. Parental Influences. Judges 13: 8-14
Oct. 29. F. Personal Efficiency. Daniel 1: 8-20
Oct. 30. S. Self-control. Romans 13: 8-14
Oct. 31. S. Christ's Example. 1 Peter 4: 1-6

SCRIPTURE SAYS

By W. W. Adams

■

Truth will not down. Facts persist in demanding attention. Poison disturbs life, whether it be poison for the bodies of men or poison for their souls and minds. As soon as men learn that they have been poisoned, they rise up in rebellion and demand that both they and their fellows be spared a repetition of the experience. If religious convictions and ideals do not prompt such a rebellion and such a demand, concern for one's own personal interests and safety will do so.

Today both motivating forces are at work. Men with religious convictions, in increasing numbers, are crying out against the evils of strong drink. From the platform, over the radio, on the printed page, this fact is in evidence. Similarly, men and women with no stronger desire than their own personal safety are joining the ranks of those who oppose the liquor traffic.

The reader rightly demands proof of this optimism regarding this hitherto discouraging aspect of American life—the seeming strangle hold of the liquor traffic upon the American people. Here are some proofs.

1. *The reaction of individuals all around us.* If the reader has not caught this, do a little investigating. Find out how your neighbors feel. Just mention casually the matter of drinking; then get their reaction. But do not confuse two things: people's real feelings regarding the evils of liquor, and their feeling of helplessness in doing anything about it. Yes, the great majority of people feel that liquor is an evil, but, they say, what can we do about it?

Well, their feeling of disgust and helplessness is our opportunity. One could not ask for a richer soil into which to throw the seeds of truth. And there is something we can do about it! As long as God exists, as long as truth is truth and evil is evil, as long as men love life and hate death, as long as men love freedom and hate slavery, there is a rich opportunity for every crusader for truth, decency, and righteousness.

2. *The reaction of our legislators.* Not all the men in Washington are under the spell of the liquor interests. Keep in touch with your representatives in Washington. This will work for good in two ways. You will help them know the feelings of the folks back home, and you will learn yourself that there is a growing protest in our capitol city against the liquor interests.

3. *The reaction of some newspapers.* One of the most influential daily papers in a thriving city in my native state recently swung over from the wet side to the dry. I know many of the leading citizens of that city. I know how, a few years ago, it seemed that every force was on the side of liquor. Now this paper comes out with a statement to the effect that it had been under the illusion that the repeal of the Eighteenth Amendment would further the cause of temperance; that now it sees that drinking is increasing and that the evils that go with drinking are multiplying. It announces that hereafter no more liquor advertisements will appear in its pages. When men will take that step, resulting, it may be, in great financial loss, we know once more that there is power in truth.

4. The publication of a startling book: *The Wrecking of the Eighteenth Amendment,* by Ernest Gordon. This book, even more than Dobbyns' *The Amazing Story of Repeal,* uncovers the history of the way in which the liquor barons conspired to delude and debauch the American people. If you wish to know the history of the years 1920-1940 and the ways in which our government officials in Washington betrayed us, read this book. It is not being sold as a money-making project. Let every pastor and every Sunday school teacher get a copy of this book from The Alcohol Information Press, Francestown, New Hampshire; $1.60; ten copies, $12.50. Turn the truth loose: the truth of the Scriptures, the truth of history! This book seeks to reveal the powers and the evils of liquor.

Our lesson today calls attention to the biblical demand for total abstinence in the matter of intoxicating liquor. Three passages of Scripture are before us. They show us that abstinence is wise for *priests, kings,* and *ministers;* indeed, is demanded of them.

Priests (Lev. 10: 1-2, 8-11)

The sons of Aaron did something that brought swift and terrible judgment from God. Fire went out "from the Lord, and devoured them, and they died before the Lord." Such an experience calls for explanation.

The immediate explanation is that these two sons "offered strange fire before the Lord, which he commanded them not." It is difficult for us to be sure of the details of the offering of this strange fire.

Before this event took place, Moses had consecrated Aaron and his sons, Nadab and Abihu, to be priests. These sons assisted their father in offering the first sacrifice. The Lord approved their offering by sending forth fire to consume the burnt offering on the altar. In complete contrast to this scene stands the story now before us. Did the sons of Aaron assume responsibilities and perform some services which belonged only to their father? Did they go into the holy of holies, from which were excluded all but the high priest himself? Did they desecrate the altar by using common fire in burning incense, rather than fire from the brazen altar? In some such way or ways, they did that which God had not commanded. And God responded in a way to impress upon all others, then and later, that we cannot desecrate sacred things without bringing upon ourselves the wrath of God.

But there is something more for us in the explanation we are now seeking. That something is found in verses 8-11 of this chapter. It cannot be proved beyond question, but it is close to a certainty.

The Lord spoke to Aaron. Let us analyze this message.

1. Neither you nor your sons are allowed to use wine or strong drink "when ye go into the tabernacle of the congregation." That is to say, your work as priests must be absolutely divorced from the use of, and influence of, strong drink.

2. The penalty for violating this commandment will be death: "lest ye die." These words rest against the background of the death of Aaron's two sons.

3. The purpose of the commandment is twofold. *First:* "that ye may put difference between holy and unholy, and between unclean and clean." Liquor obscures vision, smothers conscience, and confuses values. Some things are holy and clean; others are unclean, unholy. True insight into realities and values is impossible when one is under the influence of liquor. *Second:* "that ye may teach the children of Israel all the statutes which the Lord hath spoken." You must think straight if you are to teach others the truth. Priests are to be leaders of others: in discerning truth, in discovering God's will, and in teaching others to know and serve God.

The point seems to be that these two sons had gone astray, first, by being under the influence of liquor. This intoxication, most likely, caused them to offer strange fire before the Lord.

Kings (Prov. 31: 4-5)

Both kings and princes are mentioned here. They represent our leaders of government. It is stated that wine and strong drink are not for kings and princes. What are the reasons for this prohibition? Two are named in the context.

1. *Lest they "forget the law."* Drink causes people to forget God's laws. Worse still, when drunk they do not practice what they know to be right. Liquor begets indifference to truth, neglect of duty, and violation of law.

2. *Lest they "pervert the judgment of any of the afflicted."* Perverters of justice! This is the result of the use of strong drink by our officials. How can a drinking official further justice, when he cannot discern justice from injustice, good from evil? Moreover, drink opens the door to bribes and all kinds of crooked dealings. Do people today have unquestioning faith in our courts and our judges? Why not? Does liquor have anything to do with this situation?

Ministers (Luke 1: 13-16)

John was to be the forerunner of the Messiah. He was to be a preacher or minister. Several results would accompany his birth and his later ministry.

1. Joy and gladness would come to his parents. This, of course, would be natural. They had been praying for a son, and for the coming of the Messiah.

2. His birth would bring rejoicing to many.

3. The Lord would reckon him great and deal with him so.

4. From birth he would be filled with the Holy Spirit.

5. The primary result of his ministry would be the turning of many people to the Lord. A great work indeed!

6. A necessary accompaniment of all these things was this: he "shall drink neither wine nor strong drink." The clean and unclean, the holy and unholy, do not mix. Intoxicating spirits and the Holy Spirit do not go together. Liquor does not make for joy and gladness, neither does it make for great achievements. It does not help to establish one in "best society." Liquor undermines the moral and spiritual character. It serves no worthy purpose and only tends to degrade character. Let liquor alone. This goes for priests, kings, ministers, and laymen alike.

ADULT TEACHER

By Howard K. Williams

■

One needs only to look around to discover the need of teaching against the use of liquor. On every hand are disgusting sights of persons who use alcoholic beverages. There is a need for a temperance lesson. Our nation must soon learn the lesson of temperance, just as it must be brought to the attention of its citizens. We cannot maintain our hard-earned reputation as the most Christian and idealistic nation in the world, if we continue to use the quantities of liquors that are annually consumed. Let us not neglect this needed lesson!

"Strange Fire"

The passage in Leviticus relates the strange story of an early sacrifice made by Moses and Aaron. The fire of the Lord came from the altar and burned the sacrifice placed there by the two leaders. Immediately afterward, presumably while Moses and Aaron were busy leading the people in devotions, Nadab and Abihu placed "strange fire" in their censers. In other words, fire kindled from some other source than the altar was offered before the altar of the tabernacle. Immediately, Nadab and Abihu fell dead.

A plausible explanation is that, although the Lord had commanded not to drink wine at the time of sacrifice, the two sons of Aaron had drunk a sufficient amount to cause them not to know the difference between the fire from the altar of the Lord and the fire kindled by the hand of man. This failure to discriminate called forth the dreadful penalty.

How can an intoxicated man make the distinction between holy and unholy, clean and unclean? No one would think to ask a drunken man to make clear discriminations. If such had been the case in that far-off day, when life situations were not nearly so complex as they are today, much more should be avoided today the use of anything that will steal away the power of fine judgment.

Liquor in a Machine Age

In practically all realms of life, the use of liquor hinders people. In the field of manufacturing, I know men who make machines with an accuracy of thousandths of an inch. Imagine a man under even the slight influence of liquor trying to do such precise work. In this mechanical age, driving an automobile taxes even a sober man. A drunken person is an impediment to traffic, and a real danger to himself and others. In the spiritual field we realize the im-

possibility of a partially intoxicated person's sincerely worshiping God. Yet to worship God truly is a great need today.

How can a person who uses liquor teach his children or anybody else the statutes of Jehovah? How can a person wilfully disobey natural law and expect to escape unharmed? Call to mind cases that have come to your attention of deaths and accidents due to the befuddled brains of drinking persons.

A king is properly a ruler. There are many kings today who are only figureheads and not rulers. But kingship carries with it the idea of leadership. A real king is a leader, a ruler.

A leader must have initiative, endurance, strength, and personality. Paul was a greater leader than Agrippa, Felix, or Caesar. Note in Acts how he beckoned with his hand and the crowd quieted down to listen to him. Can you imagine any intoxicated man with Paul's power?

"Not for Kings"

The wise mother in Proverbs spoke truly when she said, "It is not for kings to drink wine." Note the repetition. It is bad enough for anybody; but for a king, a leader, it is inexcusable. He who would lead his people must himself have the virtues that demand respect and admiration.

Jeremy Taylor says, "Drunkenness opens all the sanctuaries of nature and discovers the nakedness of the soul, all its weaknesses and follies; it makes a man incapable of being a private friend or a public counsellor. It taketh a man into slavery and imprisonment more than any vice whatsoever, because it disarms a man of all his reason and his wisdom; it makes him more a fool and less a man."

Read in the fifth chapter of the book of Daniel about the stirring scene at Belshazzar's feast. It is the story of a king who drank and drank beyond all limits of decency; and then there appeared the handwriting on the wall, "Thou art weighed in the balances, and art found wanting." Any person who indulges in liquor is found wanting in life's crises. Herod, under the influence of drink, made the promise to give the head of John the Baptist to the daughter of Herodias. It did not matter that he was afterward sorry.

Every man has the chance to be a king and a priest before God, but no one can do that who permits alcohol to befuddle his desire for good. Arthur Mee wrote an interesting pamphlet that was published in London and reprinted in the United States. It is filled with instances of what liquor did in England during the last war, in destroying food, wrecking the homes of soldiers, and making people slaves—while the boys were fighting for freedom. Is it not hypocritical to talk of freedom and at the same time *drink* that which truly enslaves?

Remember the advice of the mother of Lemuel, "It is not for kings, O Lemuel, it is not for kings to drink wine." Every wise mother will give that advice to her son, but what can be said for mothers who themselves use intoxicants? Parents certainly have no right to complain about children who drink if the example of drinking has been set before them in the home. If you would be master of yourself, king of your life, and influential for good, stay away from alcoholic beverages. Be a king, indeed!

The Value of Discipline

The angel promised the parents of John the Baptist that he should be great in the sight of the Lord. He was to lead a life of discipline and training for a great work. He was not to be hindered by bad habits. He was to abstain from overeating and from strong drink. As a result, he would bring joy and gladness to his parents, and many people would be glad that he had been born. He would also be great in God's sight, and would be filled with the spirit of God. Note that John was a blessing to his parents, to his associates, and to God, because he was filled with the Holy Spirit. Can liquor boast such a train of blessings?

This week's key verse introduces us to the story of the angel's visit to the woman who was to become the mother of Samson. The admonition was repeated that she should "drink no wine nor strong drink." It is good advice for everyone, and particularly so for mothers.

Abstinence vs. Temperance

We speak constantly of temperance, although most of us mean total abstinence. Liquor is a *drug*, and a *drug* is habit-forming. Any habit tends to become more binding all the time. The tendency in drinking liquor is apparently to want more and more. The Bible continually teaches abstinence from liquor, and even if it did not, science and common sense would say, "Avoid intoxicants!"

What can we do about this matter? How do we vote on it? There are numerous ways in which we may speak out against liquor forces. Has the matter of local option come before your community? Did the church members band themselves together 100 per cent on the issue? Have you exerted pressure on candidates for public office to state their views on the problem? What is our example? Dare we be afraid to maintain and speak our views on total abstinence?

YOUNG PEOPLE'S TEACHER

By Clarence W. Cranford

■

Stating the Case

Two ministers were watching a newsreel about the training of officers for the Army Air Corps. It showed the severe measures of discipline to which candidates are submitted at a certain Officers' Training School. Candidates there had to give unquestioning obedience. They had to learn to stand at attention for a solid half-hour without moving a muscle except their eyes and toes. If perspiration ran down their faces, they had to ignore it. If the man next to them dropped in his tracks, they had to let men from the medical contingent look after him—they dared not so much as turn their heads to look at him. These men were being trained to lead other men into combat; and if they could not stand up under such training, they would not hold up under the rigors of battle.

When the film had been shown, one minister turned to the other and said, "It doesn't look much like the church, does it?" We know what he meant. The church has demanded so little of its members by way of self-discipline as almost to lose the respect of many splendid people. One reason the church is not doing as much for our day as it did for the first century is that it is not demanding enough of us. It has been too lenient toward personal shortcomings in its anxiety to get new members. It does not ask nearly so much of us as Nazism does of its followers. Perhaps it is now time for the church to demand more self-denial and self-discipline of its members.

Developing the Idea

Certainly Jesus never held out any easygoing measures to those who would follow him. He asked all or nothing. Let us be honest about it. The church has not demanded as much of us as it should; it has not challenged us to go "all out" for Christ. That is a different thing from just saying, "Don't do this, and don't do that." Our attitude has been too much, "How much can we get away with and still be Christian?" If we want a weak, namby-pamby, pink-tea religion, without much self-discipline required, we can get it; but it will never set us on fire, and it will never save the world.

What is the relation between this and total abstinence from the use of liquor? It has everything to do with it. Some of the biggest problems in the world today are connected with the use of alcohol. Yet as Christians we go on with a

compromising attitude toward it; and many even indulge in it. This ought to be one issue where a Christian should have no difficulty knowing where he ought to stand. Perhaps we should mention some reasons for an uncompromising position.

Why total abstinence? Because the use of alcohol presents a danger. Repeal did not change the nature of alcohol. It is still a narcotic; and a narcotic is "a habit-producing drug." Drs. W. J. Mayo and William A. White, as a result of studies made independently of each other, are authorities for saying that out of every ten people, three cannot drink without soon drinking to excess. Every beer drinker is a *potential* drinker of wines. Every wine drinker is a *potential* drinker of the harder liquors. Every drinker of hard liquor is a *potential* drunkard. A person may say, "But I have the will to resist the next step." Why take a chance? Let it alone and you know there is no danger.

Why total abstinence? Because a Christian can not be too careful of his influence. Why fool around with anything that has such an unsavory reputation as has the use of alcohol? Most Christians would not want their minister to drink. Why not, if they themselves drink? After all, preachers, especially Baptist preachers, do not stand in a different category from their members. He is simply the "preaching member" of the church. By what logic, then, do we require of ministers standards that we do not also require of every Christian? If it is wrong for one, it is wrong for all. And while Paul's statement in 1 Corinthians 8: 13—"If meat make my brother to offend, I will eat no flesh while the world standeth"—has been quoted over and over, that does not make it any the less important. The Christian has to think about the other fellow, or else he is not a Christian.

Therefore, "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it" (Matt. 7: 13-14).

Discussing the Problem

1. Are there other reasons for total abstinence than those mentioned?

2. Why is moderation in the use of alcohol an impossible ideal?

3. Is it worse for a Christian to drink than a non-Christian? Why?

4. After reading on the subject, list five scientific facts about the use of alcohol. Do they encourage or discourage its use?

5. Why is the use of alcohol a moral problem?

INTERMEDIATE-SENIOR TEACHER

By Talmage C. Johnson

■

Plan for Class Session

One of today's greatest tragedies is the low age level at which drinking begins. Drinking used to be altogether an adult problem. Now it is a problem of adolescent boys and girls as well. In many places drinking among high school students has been rapidly increasing. This is particularly true with reference to beer and wine, which are easily obtainable and the evil results of which are not generally recognized.

The main thought of this lesson is that anything that makes one less fit for Christian living is wrong. The Christian ideal anticipates the development of all one's potentialities, including the physical, the social, the mental, and the spiritual. Christian living, therefore, calls for doing the things that will develop body, mind, and soul, and avoiding the ones that hinder such development. It can easily be shown that alcoholic beverages are injurious to the body, the mind, and the soul, and that they hinder social relationships.

Youth wants a sound body. That is a good reason for athletics of all kinds. The athletic coach always insists that his players must leave alcohol alone. Would he do so, if he did not know that it weakens the body? Certainly not. All physicians agree that growing boys and girls should use no alcoholic beverages. Would they do so, if they did not know that these beverages stunt growth, make the body more susceptible to disease, and shorten life? Certainly not.

Everybody is familiar with the effect of alcohol upon the mind. A person under its influence is in a sort of daze; his mental faculties are retarded. Of course, this is less noticeable if the amount of alcohol taken is very small. But in the psychological laboratories it has been shown that even minute quantities of alcohol slow down the mental as well as the physical processes.

However, the effect of strong drink upon the soul of man is even more disastrous. It lowers his whole moral nature. While under its influence people will commit crimes which they never would have committed while sober. It weakens every effort to resist any sort of temptation. It increases every base passion and degrades every noble passion. It makes men more like animals and less like creatures made in the image of God.

Finally, alcoholic beverages serve to break down human relationships. Instead of helping one to make friends, as some young people mistakenly think, it interferes with true friendship. In order to be a good friend, one must be at his best. In order to get along well with other people, one must have his wits about him. In order to serve well his community, his country, or the world in any useful capacity a man must develop all of his abilities. That is the reason employers will not usually employ people who drink. Drinking may make one irritable, cross, and quarrelsome. That is why it breaks up many homes.

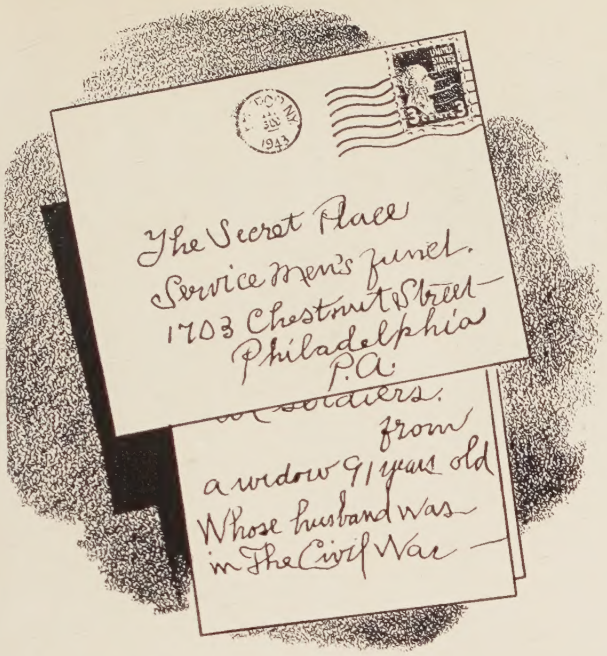
On all of these things, members of your class will probably agree. But, whether they say so or not, they may go on thinking that it is all right for people to take a "social drink," or to "try it out for themselves," provided they drink "only a little." Consequently, stress must be laid upon total abstinence as the only certain way to avoid becoming a victim of alcohol. Point out that nobody ever expects to become a drunkard; that nobody ever thinks that liquor will get the best of him. But tell them that the habit of drinking never gets hold of those who do not begin it.

Truth in Action

It will not be difficult to cite examples of what great harm is done to human beings by alcoholic beverages. Be on the lookout this week for newspaper stories of crimes committed by persons under the influence of strong drink, or of accidents due wholly or in part to drinking. These examples from life will help to clinch the lesson.

In teaching the lesson to boys, it would be particularly effective to cite what some famous athletes or coaches have said about strong drink. For example, quote a statement made by Andy Kerr, head football coach of Colgate's famous Red Raiders: "Alcohol always has been and always will be detrimental to those who use it as a beverage." Bob Feller, sensational baseball pitcher, said: "The man who drinks makes too many mistakes that he must correct later." In teaching classes of girls, special emphasis should be placed upon the fact that drinking lessens a girl's ability to take care of herself and exposes her to dangers and temptations. Both sexes should be told that moral standards are always imperiled by drink.

Particularly offensive and dangerous today is the advertising of beers, wines, and liquors. There can be no doubt but that such advertising has increased consumption. You may suggest to your pupils that they save magazine clippings of liquor advertisements. They should also cut out pictures that show the effects of drinking—the poolroom "bum," the village rounder, or the college rake. Posters can be made by pasting a picture and an advertisement on the same paper.



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